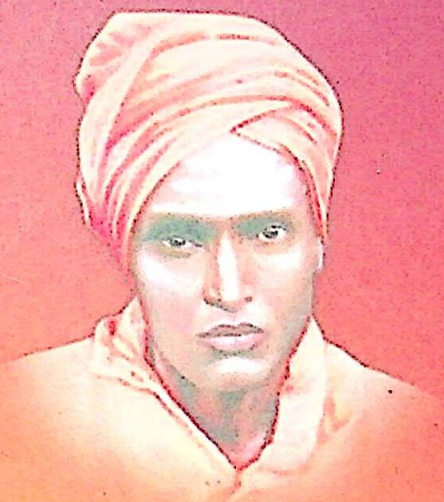


Sri Kumaresw Purana



Poetic Composition by Dyampur Channakavi
and

Composition by Dr. B. V. Mallapur
and into English by M. A. Hirevaddeyar

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Shri Madveerashaiva Shivayogamandirasmaste
Shivayogamandir

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Hirevaddeyar, MA, Tr.
Kumaresk purana.

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SHRI K. S. JANGAMWADI

SRI KUMARESH PURANA

Poetic composition by
Dyampur Channakavi
and

Prose composition by
Dr. B. V. Mallapur

Translated into English by
M. A. Hirevadeyar

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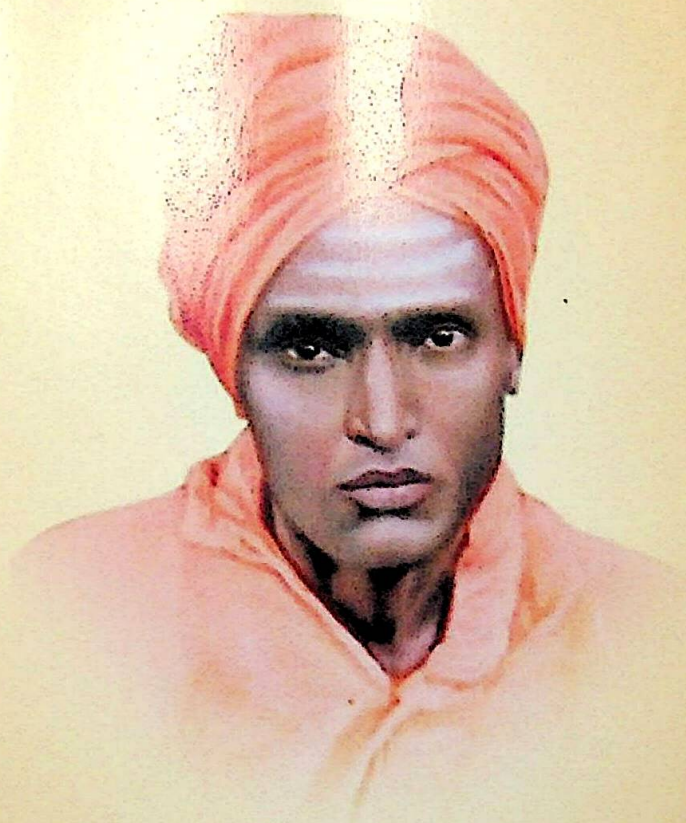
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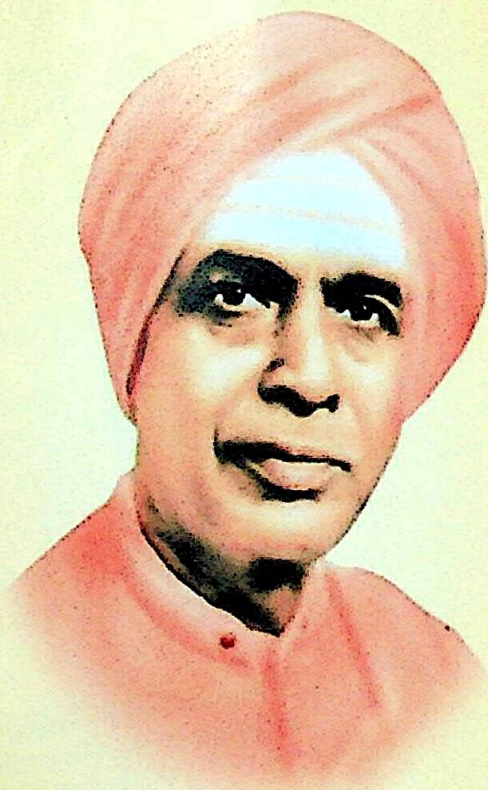
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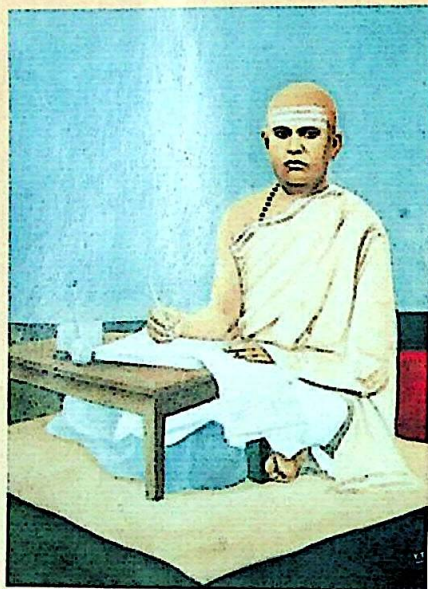
Founder :
Shrimad Veershaiva Shivayoga Mandir and
Akhila Bharta Veershaiva Mahasabha



Shri. Ma. Ni. Pra. Sadashiva Mahaswamiji
Shivayogamandir



Shri. Ma. Ni. Pra. Dr. Sanganasava Mahaswamiji
President Shivayogamandir



Dyampura Channakav/ Poetic composition



**Dr. B. V. Mallapur rtd. prof. Karnatak University Dharwad
Prose composition**

Preface

**Risk is my life, Possible is my Hope,
Impossible is my Enemy. Dangerous is my Game,
come with me Because.....my name is
"SUCCESS" Follow me... -Swami Vivekananda**

Everything comes at the right time in life. First and foremost, I want to express my immense heartfelt gratitude to Dr. Abhinava Kumara Channabasava Mahaswamiji for considering me and giving me an opportunity to review such a great literary work on a Angelic Soul like Sri Kumara Shivayogi. I extend my gratitude to M.A. Hirevadeyar Sir, the translator of this noble work for giving me a vivid picture about Shiva yogi's life, which truly helped me to understand it with absolute clarity. This helped me to connect with the Master from the beginning to the end of "Sri Kumareshwara Purana". Pranams to Pujya Jagadguru Sanganabasava Mahaswamiji, President, Shrimadveershaiva Shivayoga Mandira for his virtual support and encouragement towards literary publications.

Words fall short to write a review about a revolutionary person like Sri Hanagal Kumar Swamiji.

The translation has been done based on the great poetic literary composition of Dyampur Channakavi, well-versed poet and the prose composition of Dr.B.V. Mallapur, which are in Kannada. I read this work in one sitting for a whole day; such is the allure of a charismatic personality like Sri Kumara Shivayogi. The translator has done an extraordinary service by translating it retaining its novelty.

Complete work of "Sri Kumareshwara Purana" is divided into chapters called as Sandhi. There are twenty two Sandhi's giving a very lucid picture about the birth, life and the unification of the great Yogi with God or becoming one with the linga (Linkaykya).

The first Sandhi concisely depicts the austere life of Shivayogi and his service towards humanity as seen in person by

the great poet Dyampura Channakavi. In Sandhi-2, the birth of Shivayogi in the year 1867 at Joisara Halli, Ranebennur Taluk, Dharwad District (then), was a pre destined blessing to the humble and devotional parents Basavayya Salimatha and Neelamma Salimatha. He was named Halayya. This commemorates the birth of a Yugapurusha who was later known as Kumara Swamiji of Hanagal. The child was given Lingadeeksha and compassion for the people had sprouted during his tender age.

Sandhi-3, brings in a very sad picture about the family of Shivayogi which was in absolute poverty and the only source of food for the family was that of alms. At a very young age, Yogi lost his father, which made the situation still to worsen. Shivayogi started going to doors of houses for alms. One day when Halayya was twelve year old boy, begging door to door in a nearby village, heard a sarcastic comment passed by an old man. Old man mentioned to Halayya that still how many years he would pull on his life asking for food from door to door and also advised Halayya to get educated himself in order to lead his life respectfully. He told him not to make begging his profession in life. This was a turning point in Halayya's life and a boon in disguise, which made him to prove himself battling against the insult. Halayya moved to Kajjari Halli for his primary education but could not get through the Seventh standard examination. This made him to take refuge in solitude. He never took the exam again.

In Sandhi-4, we can see that Halayya changes his course of life by going back to his village Lingadahalli. He begins to study the literary work of Nijaguna Shivayogi and starts his own School. Mother Neelamma in vain made a futile effort to convince Halayya to get married. With indomitable confidence, Halayya very steadily proclaims that he shall remain life long as a bachelor and will lead a Celibate (Brahmachari) life. This made Neelamma speechless. Halayya keeps his steps forward and walks towards Siddharoodha matha, Hubballi. During his stay in matha, he is bestowed with a cosmic alignment to meet his Guru Basavalinga Swamiji. This completely paved a new path for his spiritual expansion.

Sandhi-5 explicitly is devoted in depicting the bondage of Guru and disciple. Halayya emerged successful in all the tests conducted by his Guru. Both did penance in Shambhulingana Betta. Pleased by the performance of his disciple Pujya Basavalinga Swamiji confirmed Gurudiksha on Halayya in accordance with Agamas. Halayya experienced Brahmanusandhana, an association with divine. Halayya under the guidance of his Guru led a life of renunciation working towards the betterment of society. Unfortunately his Guru became lingaykya which left Halayya orphaned. He performed tapasya near Shimoga and after which there was no set back in his life. He rejected all the glorious opportunities offered by reputed mathas of great heritage and believed in leading a life of austerity by travelling through the state in spreading the core principles of the Shivasharanas belonging to Lingayat Dharma explaining the linganga samarasya.

Sandhi 6 and 7 deal with the effort put by the Shivayogi in establishing the core principles of Lingayat Dharma in all the mathas and lead a life of renunciation and never even got diverted towards the lustful life.

Sandhi-8, represents one more turning point in the life of Shivayogi. Ethereal pre destined meeting took place in the Srimatha of Hanagal with a great Yogi called Mallanarya. Mallanarya was a very popular ascetic with excellent oratorical skills. He paved a new way to the Shivayogi wherein funds can be collected by delivering the discourses that can be used for the establishment and growth of a great institution "Shivayoga Mandira". Yogi is the Founder President of "Akhila Bharatha Veerashaiva Mahasabha".

Sandhi-9 depicts the rare incident in Shivayogi life who proved that the power of Shivayoga can withstand and destroy the evil acts caused by the acts of negative entities.

Sandhi-10 is of great significance for contributing Maestros like Ganayogi Panchakshari Gawai and Puttaraj Gawai to the music fraternity, which was possible by the personal grooming of the Shivayogi.

Sandhi 11 and 12, completely focus on the spread of Ishtalinga pooja and lingadeeksha towards self-realization.

Sandhi 13, 14 and 15 give clear information about the activities of Shivayoga Mandira. Like the organization of 'Goshala', preparation of 'Vibhuti', organization of monthly Shivanubhava on big scale, distribution of prasada, recitation of purana, popularizing Shivadharma, the study of Upanishad and Agamas, collection of rare scripture, the study of epics are some of the activities among others. Complete focus was given in producing the pontiffs of austerity and moral values towards the service of the society. Along with this Shivayogi explained to the sadhaks the importance of reciting mantras in silence.

Sandhi 16 shows a rare experience of Shivayogi with respect to the importance offering respect or pranams to the sanctum or Gadduge of Pujya Siddhalinga Swamiji at Yediyur.

Sandhi 17 depicts a historical lawsuit wherein Shivayogi with his personal effort wins over the Brahmins by legally Veerashaivas were entitled to offer worship to Lord Vaidyaanatha of Parali. Shivayogi always advocated simple living to pontiffs by wearing Khadi clothes.

Sandhi 18 gives great clarity about the effort and hardship taken by the Shivayogi towards getting generous funds to run the charitable institute.

Sandhi -19 depicts the inquisitiveness of Shivayogi in every frontiers of life. He encourages the publication of literary work in newspaper and advocates Ayurvedic medicine. He himself being a great healer with good knowledge of Ayurveda.

Sandhi 20 contributes towards the explanation of Darshanas, Shaiva mathas, five emblems of a spiritual person, Ashtavarnas, Veershaivachara, Shadadarshanas and Satsthala etc.

In Sandhi 21, Kumara Swamiji explains and teaches the other principles of Shivayoga to the sadhkaas. These include the ashtanga principles of Pathanjali Yoga sutras and the importance of Shivayoga along with padodaka (Holy water) and importance of vibhuti. He mentioned that in order to reach the goal the aspirants have to conquer egoism, passions and temptations. Devotion is the only guide in this spiritual journey of the sadakas. The purity of conduct and freedom from desire are two guiding principles, all along the path.

Reading the glimpses of a Divine Master recreates the same environment in the mental status of a person. I was so much engrossed in reading that transformation started happening in me. An inner voice came from within that nothing is impossible if we have a burning desire for a noble cause. Love and passion drives everything in great alignment with the universal life force under the guidance of a Guru already connected with the divinity. On reading the final Chapter Sandhi 22, tears started to roll down from my eyes spontaneously and silently. Shivayogi attained unification with the linga. Sri Hanagal Kumara Mahaswamiji was a great Mystic. His life of austerity is etched deep within my mind and opened a new avenue for my Spiritual Sadhana. His Kriyasamadhi was made in Shivayoga Mandira. Few of the last words of Shivayogi resonating deep in my mind are "Oh! Niranjan Desikas, you are all my poshakas. For your external mistakes, you are held responsible, and for your internal mistakes I'm held responsible". After this advice the Yogi uttered his last words, "My society, my society, I will have incarnation to serve the society again."

Such noble thinking is possible by only a highly evolved "Atma" like Sri Hanagal Kumara Shivayogi. At this juncture the curtain falls for "Sri Kumareshwara Purana".

I would like to Congratulate M.A. Hirevadeyar Sir for his great service rendered in contributing this Noble work by translating in English, which is a Universal language. I pray to the Almighty for alluring more divine readers for this exotic contribution and who in turn will be transformed towards self-Actualization as well as work for the collective consciousness in the society towards the betterment of the mankind.

Gratitude and Pranams
Dr. Sarvamangala Khanapuri
Spiritual Scientist, Counselor,
Yoga Therapy Consultant
and Hypnotherapist
Founder and CEO,
"BLISS" *Mindapps*, Bengaluru
www.mindapps.co.in

Pujya Jagadguru Sanganabasava Mahaswamiji

President, Shrimadveershaiva Shivayoga Mandira
and Sri Kotturu Swami Kalyana Kendra Sri Kottura
Swami samsthana math Hospet
Bellary and Halakere.



Blessings

The main objective of Shivanubhava of Shivayoga Mandira is linganga samaarasya or being one with linga. It is the unique feature of the shivayogis of Shivayoga Mandira. One who has laid foundation for this spiritual tradition is His Holiness Paramapujya Sri Ma.Ni.Pra Kumaraswamiji of Hanagal. Veershaiva Maha Sabha and Shivayoga Mandira are contributions of Kumara Yogi. His Holiness is the Karanika Purusha of the 20th Century.

The later part of the 19th and the early 20th Century is the renaissance period of Karnataka in the field of social and religious developments. At this point of time, Kumara Yogi was born to brighten the path of Dharma and growth of Veerashaivism. We are greatly indebted to the aspirations and achievements of Pujya Kumara Yogi. Yogi always lived for the nobler cause of humanity. His Holiness expressed his right aspiration in to right speech and right actions. I am feeling very proud of my opportunities of observing centenary celebrations of Shivayoga Mandira during my tenure of presidentship of Shivayoga Mandira. This is all due to the grace of Kumara yogi. We hope we have rendered our services towards the Infrastruture of Shivayoga Mandira with great pleasure. A beautiful big Ratha of 'Kashyashilpa' is another contribution of our own services.

Now under the context M.A. Hirevadeyar's endeavour of bringing our Kumareshwara Purana in to the global language, assumes much singnificance. Let many more such works of divine art flow from Hirevadeyar.

Our blessings are always with those devotees or sadhaks who render their services for the the noble cause of centenary celebrations of Shivayoga Mandira.

Shubham, Shivam

Dr. Abhinava Kumara Channabasava Mahaswamiji

Mathadeesha of a group of Olemaths in Jamkhandi-
Kadakol-Hulugur-Vatnal-Goravanakolla and
Savadatti



Holy Message

It is indeed a great honor for me to write this "Holy Message" for "Sri Kumareshwara Purana". It is also most difficult task to put in few words about the Noble Soul who strived throughout His life towards the betterment of the society by sacrificing his own personal welfare. The land of Karnataka truly blessed by the birth of such a Divine Master. Lingaykya Sri Ma.Ni.Pra Hanagal Kumara Shivayogi is one such celestial glow who believed in collective consciousness.

His life was very challenging, full of poverty and lack of guidance. In spite of this, he evolved as a Celibate (Brahmachari) and Spiritual expansion manifested by the Divine guidance of Guru. This was possible by His Tapasya for several days and always believed in one truth that Meditation is the Master key for all our challenges. Throughout His life, He worked for the implementation of the core principles of the Shivasharanas belonging to Lingayat Dharma. As a result, He founded the "Akhila BharathaVeerashaiva Mahasabha" as well as World Class Training Institution for the formal training of Mathadeeshas to lead a life of austerity with moral practices, named "Shivayoga Mandira". From the year 1909, Shivayoga Mandira has contributed millions of Mathadeeshas (Pontiffs), which gave impetus towards the development of great Educational Institutions of charity.

Special mention need to be made is about the greatest contribution of Shivayoga Mandira given in the field of music is Ganayogi Panchakshari Gawai, Blind Maestro, Singer and Musician well versed in Hindustani and Carnatic classical music. Panchakshari Gawai was personally groomed by Hanagal Kumara Shivayogi. Ganayogi Panchakshari Gawai is the founder of "Veereshwara Punyashrama" music centre for differentially abled

people. Puttaraja Gawai is one of the pioneers of Veereshwara Punyashrama who turned to be a perfect student to His Master.

Lingaykya Sri Ma.Ni.Pra Hanagal Kumara Mahaswamiji has contributed immensely towards the growth and establishment of several thousands mathas by teaching them the importance of agriculture and towards the augmentation of great literary work.

The 150th Centenary Celebrations are being observed throughout Karnataka in several mathas with great zeal and passion towards the implementation of principles of Kumara Shivayogi. Special mention to be made, is about M.A. Hirevaddey, the translator of "Sri Kumareshwara Purana". Translation of the great poetic literary composition of Dyampur Channakavi, well versed poet and the prose composition of Dr.B.V. Mallapur which are basically in Kannada have been translated into English with great precision, clarity and the author has not left any stone unturned in taking the hardship to maintain the sanctity of the translation not losing the originality. His work is immensely appreciable.

Along with this, Dr. Sarvamangala Khanapuri due to her knowledge in English and with a technical background has reviewed this literary work with a scientific approach under my guidance. This has enhanced the quality of the work. Hence, the people of this land should take special interest in reading such great literary work of a Noble Master and applying the core principles towards the betterment of the society and Spiritual enhancement towards Self-Realization. This will make our effort more fruitful.

Shubham bhuyat

Translator's word

The main objective of translating 'Sri Kumareshwara Purana' written by Dyampura Channakavi in poetic form of purana and then rewritten into prose order by Dr. B. V. Mallapur, Rtd Professor of Kannada, Karanataka University, Dharwad, into English, is my sheer love and devotion of communicating this divine beauty and grandeur of the spiritual life of saints and it is in the light of western interests in the spiritual literature of Indian culture. Translation into English of such literatutre is the need of the hour.

This work has been a labour of love. If I have some how succeeded in completing the work, it is simply because of the grace of Kumara Yogi and Sadashiva Yogi and the blessings of Puja Jagadguru Dr. Sanganabasava Mahaswamiji, Mathadeesha of Hospet, Bellary, Hampi and Halakere.

For encouragement and grace, I offer my pranamas to Sri Ma.Ni.Pra. Siddaveer Swamiji Kudlimath, Talaguppa, presently holding the seat of Sri Kumareshwara Sanskrit Vidya Peetha in Shivayoga Mandira.

I owe my gratitude to the following Sadaks who have given me timely help and co-operation in accomplishing this work.

1. Puja Muppina Basavalinga Devaru , Annadaniswara Samstanamath, Halakere
2. Sri Puja Parvta Devru, Shivayoga Mandira
3. Sri Puja Viswanath Devru, Shivayogiswra Virakta Matha Kelagi
4. Sri Puja Shiddrama Devru, Shakha Shivayoga Mandira, Nidagundi koppa
5. Sri Puja Chandra shekar Devaru, Renuka Mandira Gadaga
6. Sri Puja Sadashiva Devaru, Shivayoga Mandira
7. Sri Puja Naginath Devru, Shivayoga Mandira
8. Sri Puja Vagish Devaru, Shivayoga Mandira
9. Sri Puja Adavish Devaru, Shivayoga Mandira

Although, I have been teaching English subject, I am learning many lessons from the disciples of Kumara Yogi. While teaching and talking to them my heart is overwhelmed with joy.

I owe thanks to my bosom friends, Vijaya Mahantesh Bankapur and Prabhu J Shivamath who have typed it with joy and devotion. I have the pleasure to extend my gratitude to Kumara Swami Sangayya Swami Hiremath, the attender who is always ready to render services.

Truth, Godliness and Beauty amalgamate with one another. Devotees of the truth, 'Satyam, Shivam, Sundarama' have a holy resort in Shivayoga Mandira, which is on the beautiful banks of the Malaprabha River, surrounded by the grand mountain hills, bearing tall trees all along. There is pursuit of truth and beauty everywhere in the nearby vicinity of Shivayoga Mandira. It is, indeed a serene place, a beauty spot surrounded by the moderate mountains of beautiful appearance. The Malaprabha River dances down the solid rocks making her way to the North direction.

Shivayoga Mandira remains the resort of saintly men. Sadhaks here are skilled in the study of Vedanta. They find access to truths of Vedanta through the study of Sanskrit. Environment here is quite congenial towards the development of Vedic and Vedanta culture.

One thing that has attracted me is worth mentioning. It is a fact that in Shivayoga Mandira, not only sadhaks and those who come here, but even animals, birds, plants seem to live for themselves in blissful harmony. It seems as if they possess the divine qualities of self-control. Here dog and deer, cows and monkeys, squirrels and cats, birds of all types live in close intimacy with one another.

The people while taking meals welcome monkeys to share food and monkeys accept the invitation come freely and take away the eatables. Monkeys some times take away some thing by force, and when thirsty freely come down from the trees and drink water fearlessly from the pots put under water taps. The love of cows towards human beings is really wonderful.

M. A. Hirevaddeyar
M.A.B.Ed. E.T.C (CIEFL) Hyderabad,
Serving in Kumareswar Viday Petha,
Shivayoga Mandira as English Teacher

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■ ■

संख्या

1	एक
2	दो
3	तीन
4	चार
5	पाँच
6	छह
7	सात
8	आठ
9	नौ
10	दस
11	ग्यारह
12	बारह
13	तेरह
14	चौदह
15	पंधरह
16	सोलह
17	अठ्ठारह
18	उनव
19	दसह
20	विंशति
21	एकविंशति
22	द्विविंशति

SANDHI 01

Sri Kumareshwara purana written by Dyampura Channakavi begins with an ardent prayer of Niranjana Prabhulinga Parashiva, Renukadi Panhacharyaru. The author expresses his personal satisfaction and joy for having heard, read, and understood, the divine personality of Guru Kumareshwara and looks up with serene faith to divinity for support and inspiration. Pristine pure, austere life, saintly attitude and erudite in the principles of Veerashaivism of Guru Kumaresha have been much appreciated by the author who is quite satisfied by the greatness of his epic like work. It is gratifying to know the indistinct work of His Holiness Kumaraswamiji in the field of social service that attracted the attention of the author who in the light of which dedicated his pen to write purana kavya taking pledge on the name of Basavadi Pramatharu. The poet declares with great pleasure and pride that the central character of his work is His Holiness Hanagal Kumara Swamiji whose wholesome personality is being personified with Asthavarana Panchachara and shatsthala.

His Holiness Kumara Swamiji took life in its fullness and there is no misalignment caused by the loss of balance between the primary biological instinct and faculties of mind i.e. there was perfect harmony between spiritual power and worldly feelings.

Poet introduces himself in one poem. The name of author as mentioned there in is Channakaveendra, Basava - Nelambika were his holy parents who were the natives of a little village of Dyampura, Yelburga Taluk, Koppal District.

In the last stanza of the first Sandhi, Sri Channakavi praises, Bhakti Bhandari Basavanna, viragya of Allama Prabhu, wisdom of Channabasavanna and viragya of Madivala and the Anubava Mantapa of the 12th Century of Sharanas.

Here ends the first Sandhi

■ ■

SANDHI 02

In the beginning, the greatness and the beauty of Karnataka and its cultural and artistic heritage is described and then the life story of His Holiness Kumara Swamiji begins.

There is one little village by name Joisara Halli, in Dharwad District (then), Ranebennur Taluk, which has won the distinction of being the birth place of Yugapurusha, later on who was called in history as Kumara Swamiji of Hanagal. The family name was Salimatha, Basavayya and Neelamma were his parents; Neelamma's parental home was Hiremath of Lingadalli. Having perfect relation between two, Basavayya and Neelamma lived in harmony and led an austere life. One thing to be noted here, is the utter poverty was like a boon as if it was their birthright. They were the devotees of Lord Shiva and led their life in accordance with their Shiva Bhakti. In due course of time, a male child was born to them, and he was named Shivabasva. Then the history unfolds its divine path in their life.

On one holy night Neelamma dreamt that Jangama Murti appeared in his fullness and offered a fragrant flower to her and asked her to give birth to a child as she would be vatutilaka (Person of Knowledge / Wisdom). As a reply to this, Matha Neelamma wholeheartedly promised that she would sacrifice her child to the holy feet of that Jangama if she was blessed with male child in due course of her life. Then she comes out of the dream world hoping for the same to happen in her real world.

Her aspiration turned true beyond her wildest dream, more successful than had hoped. During the eighth month of her second pregnancy, she was taken to her parental home, while living there; Neelamma attended the Jaatra Mohostva of Nandihalli a

neighbouring village of Lingadahalli. When she was seeing Rathotsava in deep devotion, a piece of prasadam came flying towards her and she caught it and took prasadam as divine blessing after coming home.

After few days mother Neelamma gave birth to a male child bestowed with divine blessings. The child created history and popularly known as Hanagal Kumaraswamiji. The child was born in Shalivahana shaka of 1789 Prabhanaama Samvatsara, Bhadrapada Masa shita paksha trayodashi, Wednesday, Shravana nakshatra, third charana, Karka lagna, Brahmi muhurtha. In the 17th verse, the author has given the description of the Janmakundali of the child.

On the day of Lingasoumskara an aged Jangama Pungava (person endowed with the true knowledge) comes to the door of Lingadahalli Hiremath to beg for food and corn. One of the women of that family who was engaged in her domestic work tells that the male child has been born in the family and no alms given on that day. This woman further said that the family was not in need of any more children as the family itself was in poverty. The Janagma argues that the child that was born would be given to him if it is difficult for the family to feed him. The woman played a joke on Jangama and said that the family would do the same. The jangama was amused by a joke and went away fully satisfied. That what was told jokingly, came to reality in the life. Who can predict the act of God! On the stated principles of Veershaivism, the child was given Lingadeeksha.

As the days passed, the child began crying continuously. The baby used to cry until it fell asleep. To make the child quiet many suggested many things to do. However, Neelamma had her own way. She used to give child full bath twice a day and applied white ash on his forehead. Accordingly, the child stopped crying and used to take milk. This incident seems to be an episode full of religious symbolisms that foretells the future life of His Holiness Kumaraswamiji, who made Shivayoga Mandira a center for the production of "Vibhuti" (Holy ash) a divine symbol of Veershaivism. On the 12th day of its birth, the child was named as "Halayya". It was a great day for the people of Joisarahalli.

■ ■

SANDHI 03

At the age of six, the primary education of the boy Halayya began in a school where the boy's grandfather by name Kottur Basavayya was serving as a teacher. In the third verse of this sandhi, the author gives a pen picture of Halayya and his behaviour as a student. In accordance with the customary rituals of Veershaivism, Halayya, along with the other boys of the same age, was given Lingadeeksha or Ayyachar at the age of ten. Halayya was taught the discipline of Lingapuja and secret of the chanting of mantra.

There were twelve members in the family of Basavayya who lived always in the shadow of utter poverty. Since long, the family was poverty-stricken. The family completely depended on alms to fulfill the needs of food, money and clothing.

When the family was doomed in the utter poverty, it suffered a great loss due to death of Basavayya. Wife Neelamma was very much shocked and also became weak due to old age. All the brothers in the family entangled in poverty and the only source of food for the family was that of alms.

Though Halayya suffered with poverty since his birth, he used to feel unhappy and took pity looking at the people who lived in the dark shadow of their poverty. One day he returned home and being hungry, he sat to take lunch taking a plate of food that was set aside in a particular place by his mother. By sheer coincidence, a certain beggar came to the door asking for food. Halayya offered all the food in the hands of the beggar at the door. Realizing that, mother showed her disapproval and raised her objection saying that the beggar was having so many doors to beg for food in the village. Listening to the words of anger of his mother Halayya claimed at her saying that his home door was one of the doors in the village that is

always opened for those who suffer from hunger. He further said that he offered because there was something to offer at home to satisfy the person who was hungry at that moment. In the process of her making calm, Halayya said that it was more pleasure to suffer from hunger than to suffer looking at those who were hungry without food. We also go at other doors to satisfy our hunger, Halayya recollected the statement made by his grandfather that the Jangama was to be served with food.

Halayya's father died at an early age. His grandfather Kotturayya, who was 105 years old, was trying his level best to feed the family. Mother Neelamma was widowed at a young age. Even during her widowhood, Neelamma looked after her two sons, and took care of her old father in law and all other relatives who lived with them, with all care and affection.

Twelve year old boy Halayya was one day at the door in a neighbouring village in the course of his begging, He overheard rather a nasty unfair remark made by an old man of that village. The old man asked the boy Halayya that still how many years he would pull on his life asking for food from door to door. The old man further made satirical remark and said that the earth would not have moved in case if Halayya were not born. He also advised Halayya to get educated himself in order to lead his life respectfully. He told him not to make begging his profession in life. Halayya suffered insult. He felt ashamed in front of those people in the village. He took deep into his heart the indignation. Halayya briskly discontinued his course of begging and came home empty handed. He was deeply hurt at the sarcastic comments of the old man. He again got a heart of shock listening to the remarks of his family members at the poor begging of his, on that day.

This incident caused waves of disturbance in the young heart of Halayya and filled him with disgust. He left the room in disgust at the remarks and went to bed without food or a word; nobody was able to read his mind.

Next day he got early in the morning and did all his work that was due to him in the course of his everyday life. Halayya started thinking at the further course of his life and education. His native school taught children up to only third standard and they had to go

to other town for their further education. Halayya desired to get educated. He was helpless without money and people who would help in distress. When he was deep in his thought, the boy Halayya heard the word of his elder brother Shivabasayya. The words said, "Either you clean the cow shed or go to the well to wash clothes." Halayya preferred to wash the clothes at the well. After washing clothes, Halayya requested his neighbour who was also washing his clothes, to carry the clothes washed and handover the same to his mother. After having said these words, Halayya started walking without a word towards the little town called Kajjari.

A school at Kajjari was famous for the primary education during those days. The school was known for effective teaching and enjoyed the reputation of getting good result in examination. He was a stranger in the village. Where to go? How to satisfy his hunger? Whom to ask for help? With all these abstract thoughts in his mind, Halayya sat under the neem tree casting his eyes towards the passersby.

His young body covered in poor clothes and his head with a red turban. His eyes dropped tears and his mind was passive. A native citizen of that Kajjari village by name Rachayya Hiremath saw this strange and attractive young figure and asked him of his whereabouts. After understanding everything from Halayya, Rachayya led him to his home and made every arrangement for his food and rest.

He offered every help to Halayya to get education in the village. Seventh standard mulki examination was very famous during those days. Halayya and other of his classmates reached Dharwad the only center for the mulki exam. Who knows the secret of one's fate? Halayya suffered a dismal failure in his seventh standard exam. It caused him much sadness. He lost his hope and happiness and became gloomy. The future looked dismal. In verse number 42, the author gives the pen picture of the situation.

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SANDHI 04

After this failure, Halayya hid his face in shyness and lived a solitary life for 15 days. After this period, one of the teachers of Halayya comes to him and consoles. This solace yielded poor results. Halayya did not agree to take the exam second time. With a view of doing something to earn his living poor boy, Halayya decides to go to his mother's home at Lingadahalli.

Listening to the news, mother Neelamma comes to her father's home. During the course of her talk with her son mother Neelamma slowly forwarded a proposal for his marriage. Saying that he would give his opinion after one year, Halayya sent his mother to Joisara Halli.

Halayya had decided his own course of life. He himself opened a school at Lingadahalli to educate little and young children. During the course of leisure time Halayya used to study the poems of Nijaguna Shivayogi. As if it was, being prearranged there lived an old gentleman by name Channabasavayya who was well versed in the work of Nijaguna Shivayogi. Under the guidance of this elderly person, Halayya engages himself in the study of Nijaguna Shivayogi.

After years, Neelamma once again comes to Lingadahalli and makes the renewal of the proposal for her son's marriage. As an answer to his mother's proposal Halayya said with great determination, "There is no pleasure in marriage. I am a confirmed bachelor. There is another son for you who would provide you the pleasure of his married life, he and his wife would look after you during your old age".

Halayya, even as a young man, thought that his life was not for his sense enjoyment, not for his individual pleasure. Since his

very birth, he possessed the sense of sacrifice for the people around him. At the same time he made it clear to his mother that he would not shirk his responsibilities towards her. He handed over to his mother Rs. 300/- the amount he had earned while imparting education to the young ones, and said "In my mind I have no feeling that you are my mother, let me allow walking on the path that I have chosen with my free will". Mother Neelamma stood dumb founded. She was unable to speak because of shock and surprise at the words of Halayya.

While Neelamma stood looking at her son with great concentration, Halayya walked away from her. His legs helped themselves to walk towards Hubballi with sole intention of meeting Siddharoodha Swamiji, an ascetic. Halayya intended to take advice from Shiddharoodha Swamiji to help himself to study the ideals of Nijaguna Shivayogi.

In due course of his stay at Siddharoodha matha Hubli, he was fed up with the prevailing traditions there in practice. The ideals there in practice were not in accordance with the Veerashaivism. His life in Hubballi during those days was reeling from a typical way of life. Halayya lived, for his shelter and Lingapuja, at Rudrakshimath. Begged at five doors to earn his living and used to go to Siddharoodha Swamiji for his studies. Studying there at the feet of Shiddharoodha swamiji, Halayya got well versed with the epic like works of Nijaguna Shivayogi. He was fortunate enough to study the works like "Paramanu Bhava Bodhe" written by Nijaguna Shivayogi.

One notable incident happened in Hubballi while he was in daily course of visiting five doors for his food. This incident declared to the world that Halayya attained the place of great viragi by the dint of his self-control. The self-effort and thinking, self study and self control, these three gave Halayya a sovereign power that he attained during the later years of his life when he was being called as Kumaraa Shivayogi in the world of Viraktas. The episode happened like this.

Young Halayya lived on alms. He stood at a certain house to ask for food. Looking at the handsome young figure a beautiful young woman really turned on the charms and invited Halayya for

physical pleasure. She pulled his (begging bag) jolige by her hand. Letting the jolige in her hand Halayya came out quite disgusted. The incident tells that Halayya had gained complete self-control over his mind and body. That was the symbol of ascetic life of a divine yogi.

When Halayya lived in Siddharoodha matha, he earned his reputation of being appreciated by his guru for his scholarly learning and understanding of intricacies of shastras and epic poetry. The other disciples took his help to enlighten themselves.

Halayya continued his learning for some days in Siddharoodha matha, Hubballi. The environment of this place and the mutual relations among his classmate put Halayya in a bit of dilemma. Many times, he thought of reducing his activities and mingling with the culture of that matha. He was in dilemma. Is it necessary for him to wear linga or not? Halayya approached many Shivayogies. Swamiji of Earadettinamath Hubballi understood his inner voice. Therefore, Earadettinamath Swamiji directed Halayya to approach Jadeya Siddling Swamiji of Emmiganur. Jadeya Siddha was a great mystic with divine experiments. His personality was very exciting. Halayya soon started towards Emmiganur with great excitement and expectation.

He started his long walk, taking rest here and there; He selected places, streams and tanks for his bath and Lingapuja. He used to spend nights in safe Shelters. Every day he covered the distance of 9 to 10 miles by walk. In poem No. 20, the author of this purana has described the dresses, mannerisms and halts of his long walk in a lively manner.

The divine three ash-white coloured marks on his forehead, the saffron cloth covering on his head and body, the Ishtalinga under the neck, a long stick in his hand, Rudraksha mala around his neck, and flushed look on his face, all these proclaimed the symbol of devotion. Halayya looked quite impressive with his frail body and tall stature.

Halayya walked with his quick and active legs. There was a smile on his lips. His chin was covered with black bristles. On the way, he met with a stranger who was well versed about the wandering saint Jadeya Siddha. Halayya asked him about the siddhi purusha

(person with supernatural powers). The stranger said with great satisfaction — 'Jadeya Siddha is a great personality. He has not made a fixed place for his shelter. He always keeps walking here and there, eating tobacco and betel leaves. He does not need others help for his hunger. He walks naked, looks like a mad person. He never cares the hot sun, rain and storm. However, he is known for his prophetic remarks. People come to him to enable themselves to understand the course of future events.

Listening to these words Halayya made a plan. After reaching one village on the way he bought some tobacco, betel and betelnut and other things which are being chewed together. He also brought some wheat flour. With this simple preparation he went forward to meet the Jadeya siddha.

On the other hand, Jadeya Siddha understood the intention of Halayya in the sublime light of his inward power. He told his disciples to keep the place clean and further told them that a certain Yogi was coming soon walking a long distance to meet him. He took a towel that was on the shoulders of one of his devotees, and made a round knot out of it that looked like Isthalinga and with stick in hand sat with crossed legs on the floor in a style as if he was performing Lingapuja and chanting mantras.

By the time, Halayya reached the place where Jadeya Siddha was sitting on the floor in the middle of his devotees. Halayya was deeply influenced and was inspired at the sight of his typical saint with long hair lagging around his head. It was a unique meeting of two great souls. There had to be some divine power behind this incident.

Seekers of truth follow their own way of testing the truth it self. Having examined each other, having experienced each other experiences, both of them satisfied themselves. They communicated in their own languages.

Until this time, Halayya's mind was absorbed in Vedic truths and principles of Vedanta. He was not satisfied only in the principles and ideals of Vedanta. His mind and heart were full of fascination over Ishtalingapuja and Satsthala Siddhanta. Jade tata asked Halayya if he had brought something to eat. Halayya gave unbaked Soft wet wheat flour which Jadeya tata ate with great pleasure as if

it was nectar. In order to test that Siddhapurusha, Halayya gave a piece of a white substance called lime (wet lime) instead of betelnut, which was tasted and swallowed without questioning anything and accepted everything. His oneness with everything was beyond question. Jadeya tata did not like to raise any queries. He quenched his thirst eating everything that was offered to him by Halayya, with great satisfaction. The meeting between the two was not quite by chance. It was a predestined fate, planned by the will of God. This journey from Hubballi to Emmiganur to meet Jadeya tata proved itself as a great pilgrimage, an act of religious love and respect in the life of young Halayya.

After the meeting with Emmiganur saint, Halayya set his mind in doubt. Where to go next was a mute question in his mind. He was still in dilemma about his next Planning. Halayya was in dilemma as to wheather to go back to Hubballi to join Siddharoodha or not. This put him in a bit of a dilemma situation. Jadeya tata prophesied that it would be better for Halayya to return to the same place from where he had come.

Halayya was such a person who tends to express doubt and does not easily believe things. Such persons in English are called doubting Thomas. Now after meeting with Jadeya tata undoubtedly he had developed a stronger sense of knowing the truth in the worship of Ishtalinga. He had given the benefit of the doubt. Being quite satisfied Halayya set on his return journey to Hubballi to continue his studies under the grace of Siddharoodha.

Halayya continued his way of living, residing at Rudrakshimath, lived on alms. One important change was that he continued his 'Ishtalinga puja' with more faith and firm of mind than before.

One opportunity was waiting at Siddharoodha matha that brought a real change in the life of Halayya. Coming of a new guru in the life of Halayya ameliorated the situation of humble efforts towards God realization. That was Pujya Basavalinga swamiji the pontiff of Viraktamatha of Yelandur of Kollegal district who had come to Siddharoodha matha, Hubblli to get himself acquainted with the works of Nijaguna Shivayogi under the guidance of Aaroodha. Sri Basavalinga Swamiji was fascinated by the intricacy of the phi-

losophy of Nijaguna Shivayogi. Contrary to the expectations the destiny took its own turn, because of the uninterested nature of Aaroodha in the discussion about secret philosophical spirit of Nijaguna Shivayogi as depicted in his works. Basavalinga Swamiji concluded that there was no meaning in joining the course of discussion about the philosophy of Nijaguna with the follower of Siddharoodha in the absence of Guru himself.

Both Basavalinga Swamiji and Halayya took leave of Siddharoodha matha and continued their journey towards Mysore reining the quest for enlightenment. To query after the truth of Nijaguna yogi was their immediate concern. In the mean while they understood each others life. Understanding each other brought them to their senses. Halayya sensed the skill and ability of Basavalinga Swamiji and felt that there is one who could answer in every sense of the word. Slowly his mind came out of the drowsiness of that warm place of Siddharoodha matha and followed Basavalinga Swamiji in every word and deed. Basavalinga Swamiji was one who had faith in sanatana dharma with the patience of a saint. Halayya yielded to his emotions and was waiting to agree with his Guru Basavalinga Swamiji and let his Guru to decide his fate in the spiritual field. Both of them trusted each other and set sailed for their destination.

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SANDHI 05

At last, Halayya felt himself safe in the path embarked by his Guru. The attitude of Bhakti is the only source of spiritual advancement to begin with. Guru Bhakti and praying for the divine help creates the finest spiritual existence in this world. Halayya had seen many saints of noble nature. The presence of Basavalinga Swamiji gave rise to some kind of wholesomeness for the growth of moral effect. Halayya accepted it whole-heartedly.

Sri Basavalinga Swamiji tested Halayya creating situations of both worldly and non-worldly life. Body is the home of Divine authority and earth in which man leads his life is the creation of the Divinity itself. One is internal the other is external. Both have pleasing unity and appearance and the fulfillment of which lead to universal truth

It is a divine spirit of this great Guru Basavalinga Swamiji whose blessings and teachings have been a perennial source of strength to Halayya. The boy Halayya discovered the best way to seek his guidance in all his activities to work towards the fulfillment of his wishes and will.

Sri Basavalinga Swamiji and disciple Halayya continued their pilgrimage. After saying their goodbyes to Siddharoodha Swamiji of Hubballi they reached Yalandur matha in old Mysore region. This was the Guru Peetha of Basavalinga swamiji. They stayed here for few days. Basavalinga Swamiji was very clever in expressing pithy saying, which were being stated strongly and cleverly. Such sayings aroused Halayya from deep sleep and thoughtfulness. Halayya used to feel inspired and his mind was being filled with eagerness and confidence, which led him towards greatest efforts in due course of his life. This provided the true basis for his future spiritual life. The

motive force behind this was Basavalinga Swamiji who did much to the moral elevation of Halayya. Halayya had to live in his Guru's shadow without being noticed by himself.

Events in the life of Halayya, started to happen in a way that the Divinity hoped they would. Even as a boy, he was sensitive enough to be able to understand others feelings and Problems. It was also self-evident truth that Halayya's Guru Elandur Basavalinga Swamiji was happened to be there by the grace of God to help him build up his sense of self Esteem. In the course of time, they reached Shambhulingana Betta.

The hills of Shambulinga breathed in a new vitality during those days when Shambhulinga Guru was on penance.

Guru Basavalinga Swamiji and Halayya are ardent disciples who believed this great teacher and tried to follow him. Both performed penance for few days.

Devoted Shivachara of Halayya attracted the attention of his Guru. Pleased by the performance of his disciple Pujya Basavalinga Swamiji confirmed Gurudiksha on Halayya in accordance with Agamas. It was the greatest moment in the life of Halayya. He experienced perfect happiness, an enjoyment wedded bliss. His heart became full and was free from worries. Halayya experienced Brahmanusandhana an association with divine. Such an elevation in ones life is considered as jeenvanmutka. It is divine state in which body consciousness merges in to the divine consciousness. "I" Conscious of Halayya disappeared. He looked at Guru with wet eyes. He felt everything was for the pleasure of his Guru. The purity, power, strength and divinity of his Guru were revealed to Halayya.

Both lived together as if they were like mother and child. Halayya rendered all services to his Guru. He made practice of emptying his mind, thought and feelings in order to relax himself for religious reasons. He used to stand quizing in to the meditation, and he himself engrossed in meditation. Both sat quietly meditating on the divine.

After spending few days in divine meditation at Shambhulingana Betta, both continued their spiritual journey with a view of spreading Shivadharma wherever they went. In course of their living, Basavalinga Swamiji always cultivated the habit of ex-

tending Gurupadesha. He used to advise Hallayya, "Shivayogi is one who, not only follow ideal code of human conduct him self but also makes other to follow it". Shivayogi has to illuminate right path to people groping in the darkness of illusion. Noble human values are to be taught to the people of the society,"

Elandura Basavalinga Shivayogi was a noble soul who always advocated the union and understanding among the Guru Viraktas. He was a great social thinker of the contemporary age. He always stressed the importance of renunciation. Pujya Basavalinga Swamiji used to say. 'The life of monk is one of renunciation'. Listening to these words of Guru, Halayya took a decision to follow a way of life that led him to renounce all the so called pleasures of life. Later on in life eventually won international renown with the establishment of Shivayoga Mandira that confirmed his credibility as Shivayogi. It is Elandur Basavalinga Shivayogi who spiritually inspired for the foundation of Shivayoga Mandira by Kumara Shivayogi in the course of time. This spiritual abode is ray of hope for the future unification of Guru Viraktas. Here the vatus (sadhaks) are being taught the practice and principles of Shivayoga.

They wandered here and there visiting villages and towns. It was like a pilgrimage for religious reasons. At last, they came to Annigeri the biggest town in the present Navalgund Taluka. They stayed at the Jagadguru Tontadarya matha, a branch of Tontadarya peetha, Gadag. Here unfortunately Pujya Basavaling Swamiji became one with Linga (unification with God). Once upon a time Basavalinga Swamiji was the Charadhipati of this matha. Under the guidance of the Jagadguru Tontadarya peetha Gadag, Kriyasamadhi of Pujya Basavalinga Swamiji was performed in the temple yard of Tontadarya matha, Annigeri. Because of this unexpected incident, 'Desikamurthy' Halayya became an orphan. He was left orphaned like a calf without a mother cow. Feeling of great sadness and suffering made Halayya disappointed. He continued his lonely but sorrowful Journey aimlessly.

This disturbance made Halayya feel worried and slightly shocked. Halayya had very shocking and upsetting experience.

At last, he thought of meditation as the only source of regaining his mental makeover. There was one holy place in the vicinity

of Sagara and Soraba reigion in Shimoga. Once upon a time, there lived a yogi by name Gurubasava who was a great spiritual scholar of the contemporary period. Halayya went to a place where the holy Gadduge (Samadhi) of Gurubasavaswamiji was built. Here Halayya performed Anushthana (religious ritual). This was a place fit for Anushthana. This was a place pleasantly calm, quiet and peaceful. Tranquility of this place and meditation there on helped Halayya to regain his mental peace and contentment of his heart. Halayya lived alone here for a few days. The news of an unknown saint meditating at the Gadduge of Gurubasava, spread far and wide. The devotees started visiting this place. Two important persons among them were Gurubasayya of Ulavimath and Kendappagouda of Malaguddi vil-lage.

These two leaders were attracted by the yogi who was free from attachment, unegoistic, endowed with firmness and vigour. They appreciated his speech, cheerfulness of mind and placidity, and habit of contemplation of mind on God. They whole-heartedly prepared themselves to render service towards the yogi in the religious activities.

One important aspect, which Halayya valued most, was compassion. The greatness of this yogi was that he was himself an embodiment of compassion. Hence, the people from all the strata of the society appeared in the presence of Halayya and the very look of Halayya became unfailing source of inspiration to the common people. Even so called educated and rich people derived enduring message from the life of Halayya. The metaphoric content of his utterances made an everlasting effect on their mental makeup. They understood such expressions in the light of rational inquiry.

Though God is unseen, untouched, He wants to see everything and every person in the right set up on this earth. It is not easy to understand Divine language. God's art and music are really a fathomless mystery. Human beings still cannot fathom out what he meant.

I think there was a mystic relationship between Halayya and Hanagal Viraktamath. Today phrases "Hanagal Kumara Swamiji" or "Hanagal Kumara yogi" are as wide as the universe. They are as much immortal as the sun and the moon and starts in the sky. The Virakta peetha of Hanagal was very safe and sound under the affec-

tionate care of Pujya Fakeerswamiji who was always working in the best interest of the people by making them always to tread the path of Dharma. Because of old age, Pujya Fakeeraswamiji was seeking for the noble yogi of high stature who could take care of Hanagal Virakta matha. Swamiji gave glimpses of his thoughts to the trusted devotees. Prominent among those was Kendapp Gouda of Malaguddi village.

The task of finding 'Desika' was not easy. After deep application of his mind, Kendappa Gouda has just had a thought he would invite Halayya Desika to assume the Virakta Peetha of Hanagal. The thought crossed his mind. That means he considered it firmly. However, he was still in some doubt. He was doubtful whether Halayya Desika would agree with the invitation or not. He knew that Halayya Desika was of the idea that man was to work not for his own benefit but for the good of community as a whole. However, he thought of a plan. On one fine day Kendappa Gouda went to take the blessings of Halayya Desika. After religious formalities he said, "There is one Veerashaiva Swamiji at Hanagal Virakta matha. He is not only a great scholar, but also an enlightened spiritual soul and the meeting of who may be useful for your own benefit and future achievement'. Listening to these words, Halayya Desika thought that such a meeting of a great personality would promote healthy human relationship and would be beneficial for his future activities.

All these three, Gurubasayya, Kendappa Gouda and Halayya Desika reached the Virakta peetha. Pujya Fakeera Swamiji of Hanagal Virakta peetha was much impressed by the appearance of Halayya Desika. The serene look, and spiritual wisdom and his desire to tread in the holy path, threw a new light on the thought of Pujya Fakeer Swamiji. After listening to the life story of Halayya since his birth, His Holiness Fakeer Swamiji was fully satisfied. He discussed the matter with Kendappa Gouda and Gurubasayya taking them in a lonely place and came to the conclusion that Halayya would make himself a fit sadaka to adore the seat of Hanagal Viraktapeetha. Without wasting any time Pujya Fakeer Swamiji conveyed his feelings directly and said to Halayya Desika, "I, along with my devotees and well wishers of Hanagal peetha, have decided to handover the powers concerning to Hanagal matha and

positively I advise you to agree for the offer made to you and assume responsibilities whole heartedly, and this you have to do for the satisfaction of all the devotees and the leaders of the society concerned."

"It is a wonder," thought Halayya Desika in his heart. Controlling his feelings, he spoke quietly, "Swamiji, Shivadharma is on the path of disorder, I have decided myself to devote my whole life to set the tone and trend of Veerashaivas for the benefit of the whole society. I have willed to take this responsibility wholeheartedly, and I do not want myself to limit my services to a single peetha. I am willing to serve the society with vision and strong principles I humbly say that I am not willing to accept your kind offer. I have come here all the way with a view of seeking your blessings in order to get success in my plans. I pray your honour to shower your blessings on me."

Listening to the polite and firm decision of Halayya Desika, Pujya Fakeer Swamiji said, "I have also faith in the service of the society, Dharma and matha. Shivayogis have to devote themselves in such services. I am very happy to see you already on the path of service. However, there is one thing that you have to remember. To serve the society without power and position is not sound and safe. It is proper to serve the society by the help of power and position. So that you would enjoy your service with faith and firmness. Hence I invited you to accept the position and power of Gurupeetha." As an answer to the valuable advice of Fakeer Swamiji what Halayya Desika said is very important and meaningful. Halayya said, to serve any particular matha and the society at large, both at the same time is not without its own disadvantages. If we do so our mind will be disturbed and divided. It will be a kind of injustice for both. I would like to serve the society whole-heartedly. Here the refusal accepting the powers and position does not arise. All the Guru-Virakta peethas of my native land are to be considered as Shivayoga Mandira. Although all these have been spread throughout the Nation, the Swamiji of each Guru-Virakta peetha have not taken pains to improve either the Srimatha or the society at large. With this concept in my mind, I am interested in my own plan of action. And I kindly pray you to shower your blessings so as to enable me to get success in my work of service."

**Listening to these ideas of Halayya Desika,
Fakeer swamiji said,"**

"Oh! My dear Halayya Desika, you please listen to me. In case, if all the heads of Guru – Virakta Peeta were in possession of love of Dharma, Tapas, and satsheela the question of common delinquency would not have been arisen." It is undoubtedly essential and important to hand over the power and position of each matha to the well deserving Shivayogis. Negligence in this respect is nothing but foolishness, such persons, having self-interest, will not be able to do justice to the peetha while appointing their successors, at the end of their span of life. The Swamiji of each peetha have to be careful not to show favour either to their relative or to any non-deserving personality. They must know that the property of peetha is not the property of their parents. They should dedicate themselves to lingapuja and should love renunciation. They should be capable of moulding the character of their devotees. The senior Swamiji of any Sri peetha should be adhered to these principles. Such noble traditions have been being followed in the history of Hanagal Viraktapeetha. You not only enjoy and possess all positive and moral abilities but also become a role model for all Shivayogis. You are fit in all respects to be the Shivayogi / Peethadhipati of Hanagal Viraktapeetha. You will find out your future beyond any doubt."

Such was the heart touching advice made by puja Fakeer yogi of the Viraktamatha of Hanagal.

Halayya Desika, at last accepted the offer uttering these words of divine nature "Everything happens in accordance with the blessing of Lord Shiva."

Listening to these words, puja Fakeer Swamiji and all devotees sub merged in the Divine Ocean. Their happiness knew no bounds. The incident proved the fortunes of Hanagal Virakta peetha.

After this historical incident, Halayya Desika created a history of his own. The Shivayogi did not atonce agree to accept the power and the position of shri peetha. He desired to serve the elder swamiji and Virakta peetha. Accordingly, Halayya Desika started to extend his services. He was always obedient to Hiriya Swamiji. He walked in the footsteps of his Guru. He followed his own self-earned manerisms. These manners and morals proved to be typical of a person

of his own stature. He never slept in the presence of his Guru. Halayya Desika neither sat nor laughed in the presence of his Guru. He never cut jokes and never was in romance of any type. He had a firm belief that the speech or order of his Guru were equal to vedagamas. Thus, Halayya served his Guru honestly before being the Head of Gurupeetha.

At the same time, Fakeer Swamiji made a real test of character and strength of Halayya Desika. Their relation has stood the test of time. Pujya Fakeera Swamiji lived his days with great satisfaction.

The first thing that Halayya Desika did towards the Hanagal Viraktapeetha was that he gave a new shape to Dasoha and organized it in orderly ways.

Halayya Desika made his solemn pledge and promise that he would be ever faithful to the principles of Veerashaivism. At the same time, he promised that he would neither hate nor dislike the noble principles of any other religion. He also took the responsibilities of spreading the Veerashaivism, all over the world. While undertaking such responsibilities Halayya Desika was once on the long tour of Malenadu. In the course of time Bidari Kumara Swamiji comes to the Hanagal peetha.

Pujya Fakeer Swamiji of Hanagal Peetha needed to be cared for in old age. Swamiji was feeling very unhappy with ill health. It has been annoying the Swamiji, feeling that his health was at stake. His Holiness called all his devotees to the sannidhi of Hanagal peetha and calmly said "I'm upon my demise I'm going to be one with Linga" the title of Hanagal Virakta Peetha will pass to Bidari Kumara Swamiji because Halayya is on his missionary in Malenadu to teach and spread Veerashaivism and Vedanta. I have done what I was sent to do by Shiva. The future will be taken care of by the blessings of "Bidari Kumara Swamiji". You, all the ardent devotees of Hanagal peetha, follow the path as shown by Bidari Kumara Swamiji. You have to agree with the decision of the said Swamiji in connection with future of Hanagal peetha. Whomever His Holiness blesses will be the pontiff of the peetha. After saying so, Pujaya Fakeera Swamiji became one with Ishtalinga.

After the arrival of Halayya Desika, the proceedings of inauguration and installation ceremony of his vow of asceticism were

being accomplished with the co-operation of myriad followers of Hanagal Gurupeetha. By the blessings of Puja Bidari Kumara Swamiji, Halayya entered in to the Divine spiritual life in the service of Hanagal Virakta peetha assuming the authority taking the name of Sadashiva Swamiji. His Holiness became the Swamiji of "Kumara samayantargata Hanagal Peetha". Hence, he is being called Sri Kumara Swamiji.

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SANDHI 06

When Kumara Yogi took over as the head of Hanagal Viraktapeetha, he assumed his office with determination, dedication and dignity. With a sense of responsibility, he opened Sanskrit patashala in Hanagal matha and made all arrangements for boarding and lodging facility for all those who come to have education. His divine blessings had been a perennial source of inspiration and strength to all. He visited number of villages giving a helping hand for those who were in trouble. He advised the people to live in understanding, cleared the misunderstanding if any, and advocated the virtues of simple living and high thinking. His Holiness tried his best to unite those who used to dislike and hate one another. He created the awareness of Dharma in the minds of common people and tried to nourish good qualities and control over their senses. Kumara Shivayogi advised the people not to let their minds ever wander on the faults of other. Thus, swamiji's pursuits of divine activities led towards the recovery of their lost blessedness. Veerashaiva families started redressing of their lost values.

During these contemporary days, there was unhealthy competition between Bramhins and Lingayats. The main reason to open Sanskrit patashala was that the Brahamins were denying the entrance of others in to their institution. Kumara Yogi made the revival of Veerashaiva tradition and opened educational institutions and made provisions of kayaka, Dasoha. Thus, values were revived getting rays from past traditions. His Holiness encouraged those who desired to get education in kayaka and culture during those days. He extended financial help to such people so that Vedic schools were also being opened to train the would be Mathadhipaties.

During the very next year after the coronation of Kumara Yogi as the head of Hanagal peetha, the famine broke out, because of which a large number of people had little or no food to eat for a long time. In order to save the life of those who were starving, free boarding was started at Hanagal matha and arrangements were made for that purpose. Therefore, that daily "Prasada Viniyoga" (distribution of free food) went on smoothly. All the expences were met by the source of 'Hanagal peetha'. Soon the process of 'Prasada Viniyoga' had to face a severe set back due to scarcity of funds. All the social contributions were spent for the purpose. The elders of the society then approached the Swamiji and advised to stop the system of prasadam. Kumara Shivayogi did not agree with the proposal. The Swamiji was not ready to see the starvation of the poor. Contrary to the advice of the Local elders Kumara Yogi sold one apartment that belonged to Hanagal matha for Rs.3000/- and also His Holiness collected another Rs.7,000/- by selling the land property of Shankrappa Desai of Annigeri with his own consent and with help of the funds thus collected, the 'Annadasoha' of Hanagal Virakta peetha was being continued for the benefits of the needy.

Thus, the divine distribution of prasadam was continued until the arrival of good days. In order to meet out the expences, Kumara Yogi himself went out to towns and villages to beg for alms. Realizing the feeling of the Kumara Yogi, the people from various quarters of the society came forward willingly and contributed to the collection with implicit faith in and with most respect for the yogi, the great divine teacher of mankind. The funds raised were so much sufficient that after the meeting expenses of 'Annadasoha', Kumara Yogi made all arrangements for the repurchase of the landed property of Shenkrappa Desai who had whole heartedly co-operated with the swamiji in that divine virtue. Thus Shankrappa Desai was enabled to take the possession of the property and establish his own titles over it. However, under the circumstances it was not possible for the Swamiji to restore the property of the Shrimath that was sold for Rs.3000/-. At the same time, the swamiji took the situation easy and he worried no more about the fact.

Another great service that was rendered by Kumara yogi towards Dharma is that he tried his level best to bring to an end of the 'Samaya Bedas' such as Murugharya, Sampadarya, Sukumaraaya

and chilaraya. The seers of the above mentioned 'samayachars' tried to develop their mathas in the light of their own, strictly adhered to the rules of individual hermitage, each of them thinking independently. Each of them thought that their wealth of knowledge is the supreme and felt that their peetha was superior to others. They had turned indifferent or hostile to one another. They were not aware that their hatred and anger would cloud the divine image of God and their delusion would make them lose the consciousness of their inner divinity.

Guru Kumara Yogi was fed up with their ideas and feelings. He thought that these feeble arguments are detrimental to the healthy society. Guru Kumara had no faith in the principle of the hate for hate. He firmly advised them to give up the imitation of ignorance. He told them to cultivate the conscious of justice and love by knowing and respecting others. Further, he affectionately advised them how to separate the God image in the soul of a person from the evil in their ego expression. It is true. To see God equally in friend and enemy is a testimony to one's spiritual imagination. The advice given by Kumara Yogi is worth remembering.

He said, "There is only one 'Samaya' called 'Charasamaya'. There is nothing other than this. All Viraktas are all same in their virtues, thoughts and deeds. If your claim for the title "Jagadguru" is true with you, why is not true with others who are on par with you.? Who bestowed on you honours of Jagadguru?. One, who extends his love to friend and enemies alike, ultimately beholds the presence of the one love everywhere. In the civilized society, it is not healthy to treat people and system or 'samaya' differently from each other in an unfair way. Cast out all of that which is not good, all that is undivine, all that is unspiritual. Surrender the ego to God and walk on the path of good conduct, establish the path of righteousness and spirituality. This is the supreme ideal way of life that leads to 'Brahmajnana'.

In this way, Kumara Yogi advised all others to give up anger and arrogance, and dissolve their difference or "Samaya bedhas". He requested all the heads of 'Samayas' to live and work in perfect harmony without disagreeing with each other. He spoke to them in all modesty. Kumara Yogi was always sparingly modest about his

role in the field of religion and social upliftment. Kumaraa swamiji himself was a Role Model in practice and precepts. As a Yogi he was a model of nobility, integrity and decency. His idea of nobility was that peace would come when we discipline our hearts to see God in all, not only just in those who love us. Accordingly though Kumara Yogi merged himself in the discipline of 'the Kumara samaya', he himself mingled with all the heads and the devotees of other samayas. He lived in reverence and also followed and accepted the traditions of being humble, honest and truthful with all other 'Charamurthis'. He conquered his self within himself and completely surrendered selfishness and egoity to the cause of spiritual perfection by the process of truth, realization and service of the society. He respected all 'Niranjana Charadhipatis'. His Holiness loved and respected all without any motive. Because of this divine magnetism all other 'Niranjana Charadipatis' were being attracted. The secret of his dignity was not in his own status and position but in his service. He was a Yogi of unique personality.

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SANDHI 07

Guru Kumara never broke his promise and principles. Once he took the pledge, he kept it forever. He neither looked at women nor ate food prepared by them. He never thought of looking at them at all. He ever kept his promise since long. The clear sky promises fine weather. It promises to be a fine day also. Like wise purity of heart kept his whole life crystal clear.

Here it is necessary to narrate an incident or episode that makes the above-mentioned point clear. Once an honourable lady, pure in thought and heart, who loved and respected Guru, Linga, Jangama comes with good intention to ask blessings of Kumara Yogi of Hanagal Virakta peetha, when she arrived to Hanagal math, it happened, quite by chance, that she first met with a 'Charamurthy' of Aralele math, and asked for a favour of serving Kumara Yogi. She said, "Swamiji, I have come all the way to this Sripeetha with a good intention of serving food to Kumara yogi with my hands. In addition, I make it clear that the food that I have brought has been prepared following all the principles of purity or suchitva with all due respect. After serving food I would like to offer one thousand silver coins as gurudakshine to Pujya Kumara Yogi' she sincerely requested to fulfill her prayers.

Charmaurthy of Aralemath innocently brought the prayer of that woman to the notice of Kumara Yogi. Listening to this statement, what Kumara Yogi said, is very paradoxical. The Shivayogi said firmly, "Oh my dear charamurthy the dealings you have made is really profitable, and needs to be appreciated. You have made it a point to sell my pledge for one thousand silver coins. If you go on bidding my pledges, it is quite sure that you are going to make a lot of profit out of it."

Kumara Yogi further said, "if one continues to break his pledges and promises made once, one is likely to be liable to lose ones life itself, It is what Sridharma says" At last Kumara yogi asked, It is not useful, if the pledge and promise are sold like this. Suchitva, Viveka, Chitta, Buddhi, are in accordance with Shivadharm. Viragya leads to Chittasuddhi. Chittasuddhi leads to Subhuddhi. All together lead to Truth and Realization. Then you are the child of God - a Prince Child of the king of the universe. The glory of human life lies in being useful for the universe by its selfless service, for the whole humanity at large. Devotion towards Him is the root cause for all the result. Goddess Laxmi is not firm in any place to live in, herself. A man of wealth loses his temper. Uncertainty haunts his mind. One must not store wealth for selfish purposes, if he or she has wealth, give it in charity to those who are in need of it. One must observe such austerities. Yet by this alone, without knowledge liberation cannot be attained. Such a person serves neither himself nor society. He is born invain.

One must earn money by means of kayaka. Wealth earned by kayaka leads to sat, chit, ananda. It is shiva who protects all life on the earth, both animate and inanimate. One must learn to earn the love of Shiva by means of kayaka, acharane and virakti. Let this truth be conveyed to my mother who has come to offer prasada. One has to worship Guru, Linga, and Jangama in accordance with the principles of lingapuja. One should not entertain freedom in the process of linga worship. The Swamiji told charamurthi of Aralemath to explain it in detail to the woman who had come to Hanagal peetha with an intention of offering prasad along with one thouasnd silver coins. This is in short the summary of an improptu speech of the Shivayogi of Hanagal. Kumara Shivayogi was not in the habbit of accepting prasada or food prepared by any female.

"One who has attained" Chinmaya Deeksha" may accept the food prepared by male or femle observing all the principles of suchitwa. However, I have pledged to guard myself against the situation that may disturb the austerites of Viraktasharma, Virakata must safeguared his virginity.

Virakti means virginity, Virakta is one who is fresh, un-changed by any human activity of any kind and nature. No footmarks on the virgin snow of Virakta should be printed. Temptation leads to the

destruction of both male and female. All beautiful things on the earth conspire to make us renegade. Our soul should not hanker. Our search for the beauty is to be made through God. Unless we have a fundamental craving for 'Sadhana' Viraktashrama becomes (dream) futile".

Listening to the inner voice of Hanagal Shivayogi charadipathi of Aralemath repented of his ignorance. Approaching that honourable woman charadipathi narrated every thing in detail. That woman understands herself and repents of her efforts inwardly and after her prayers and puja of 'kartru gadduge' and mahaganaradana, she departs to her village.

This romantic incident took place in the life of Kumara Yogi as and when that unknown woman approached the Hanagal peetha with all her good intentions.

It sounds very meaningful if we look into another incident that happened once at Hanagal matha. This incident unfolds the attitude of Kumara Shivayogi.

Getting rid of mortal relationship with his family in general, and with his mother in particular Halayya had accepted the life of renunciation. His fate, associated with self-help and self-study and self-control decreed him as the head of Hanagal Virakta peetha. Halayya became Hanagal Shivayogi of high order.

Hearing her son's name and fame mother Neelamma once comes to Hanagal matha to enjoy herself with her mortal eyes the meeting with Shivayogi. Hearing the news in the air from mouth to mouth, Shivayogi silently went to the branch peetha situated in the Maharaja peetha unnoticed by any body without meeting his mother. Understanding this she could hardly control her anger. She reacted with anger and frustration. She behaved passionately to the injustice made to her. A feeling of splendid power soared high in her mental imagination.

She was bounded by her position and in accordance with as mother, she made her own expressions of her inner feelings. The following is the text of her feelings. "Does the son, however great he may be, not feel to meet his own mother? 'Matrudevobhava' is the message of our holy scripts. His behavior has brought discredit to Vedic principles. He has forgotten the pains of his mother, while

taking care of his childhood. If Virakta meets his mother, does this meeting bring any discredit to his place and position? Pujya Shankaracharya followed his mother to burial place.

Wandering son, the saint Ramadasa met his mother by chance while begging for alms from door to door and embraced her affectionately. Many saints and sadhus have loved, respected their mother even after assuming their office. What has happened to him"? She pleaded.

In the next moment, her own line of thinking brought her some consolation. After being calm and quiet, she favoured her son's conduct and felt quite satisfied. She felt that her son, as a Yogi has been equipped with necessary mental discipline. An aspiration for higher purposes in life necessitates renunciation. The knots of the heart that tie the individual to the family must be broken. She realized that Kumara Yogi was Lingapuja intoxicated. Shankaracharya and Ramadasa followed the principles of Dwaita. Even in his youth, Halayya had acquired the strength of mind. He was able to untie all family relation. Even renunciation is not an end; it is the means to an end. The real renunciant is one who lives for God first, regates of his outer mode of existence. The mother of Halayya realized that he was no more her son since the day he left his family. She felt that Kumara Yogi was a Virakta in the real sense of the term. She felt that her greatest pleasure was in enjoying the glory of Hanagal Virakta matha. She took great comfort in her grief.

The end of her visit to Hanagal peetha is worth noting. Charamurthi of Aralelemath, who was looking after the Hanagal matha, welcomed her. Neelamma accepted the invitation and lived in Hanagal matha for three days. After three days, charamurthy honoured Neelamma with a gift of saree and blouse, and a cow and other household things for existence. The arrangement was made for her return journey by cart.

On the way, while crossing a small stream the cart slipped and fell in to the stream. As a result, except the cow and the saree every thing brought from the Virakta matha of Hanagal swept away in water. Mother Neelamma realised that it was the fruit of her burning passions of family relation for the son she loved. It would not have happened if she had been to Hanagal Virakta peetha as a devotee for God's external bliss. She returned to her village with heavy heart.

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SANDHI 08

The sole aim of Kumara Shivayogi was the way of life that causes the purification of inner world of man and enrich his inner self for the society. Therefore, both the inner and the outer aspect of human beings have to keep in balance with the whole of creation. Hanagal Virakta matha was the starting point for the enlightenment of the whole society in the life of Shivayogi. .

One day a 'Charajangama' and great Virakta by name Mallanarya came to Hanagal matha. He was a wandering saint of a noble quality, at that moment of time Kumara Yogi was away from his matha. It was too late at night. Therefore, Mallanarya went to bed beside the Gadduge. Kumara Yogi arrived too late at night. Noticing somebody sleeping in mantapa, Kumara Yogi wanted to know who he was.

The dialogue between the two great souls is worth listening.

Mallanarya - I am a person who lives by begging. Who are you?

Kumara Yogi - This matha is my home,

Mallanarya - You mean, you are the Swami of this matha?

Kumara Yog - All people call me so,

Mallanarya - It means you are not the Swami of this matha?

Kumara Yogi - As I mean myself, I have not Swamitva

To aim at the spread of Shivadharm on the earth with might and main (by using all ones strength) is Swamitva and such person is named as Niranjana Swarupa

Mallanarya - Why haven't you in possession of that?

Kumara Yogi – I have not any back of men and money. Listening to these words of Kumara Yogi, Mallanarya flies in to a rage. He addressed Kumara Yogi in uncontrollable anger.

Such a Swami who is playing on the swings under the cealings of Srimatha cannot serve Dharma.

It is beyond the purview of such saints to understand the contribution made by the saints and seers of good old days, in the field of Dharma. Clothing, colour, vibhuti, rudrakshi, danda, avagi and other outward things do not make a Swami. Such guru-char-murtis are great in number. They get honour and wealth from the devotees and lead a life of comfort without toiling to unravel the mysteries of Shivadharma. What is the problem with Guru-Viraktas? Why are these unable to prove their status? Swami Vivekananda used to travel continuously from place to place, country to country inspiring the host of devotees and advocated the greatness of Hindu Dharma. The whole world listened with wonderment what he spoke. I have been wandering here and there with a desire to see such Guru-charamurtis. I have been witnessing only out-ward decoration of colours and dresses without any in word light. They are not sincere in their search and service to the society. Wherever I see there is only failure in the field of Shivadharma. It is in this context that I alert our conscience. The precepts and practice of Renuka, Allama have been fading rapidly. At least, yourself come round to our way of thinking, you yourself start to work and act in a more sensible way in a calm and controlled manner. You should have more sense of responsibility to enhance Shivadharma. No Mathadhipatis have taken due care and attention of society. The conclusion of Mallanarya was full of sweeping generalizations. Many of them are based on evidence; it gave a full and particular account of what was happening then.

At last, Mallanarya addressing Kumara Yogi said, 'Oh! Yatipati you are speaking about the scarcity of money in the field of social service. According to me, there is neither the scarcity of money nor men. It does not really matter. Many devotees can give generously to this deserving charity. You prepare yourself and make a mental note of it. Make yourself holy to the service of God and religion; be pure and good for the cause of social service. You are a holy Yogi

leading a holy life. You have a lot of talent, but you have to apply yourself for the cause. You think of Veerashaiva Mahasabha, a large majority of people will support your proposal. Let us stand shoulder to shoulder on this issue; we have the same opinions and intentions in this great cause. You think of a holy and well-disciplined organization to educate the would be spiritual heads to adore Guru Virakta matha. This organization should dedicate to selfless services. The curriculum should include the study of Vedas, Science, Philosophy, Fine arts and Yoga. Only the pontiffs of the Guru-Virakta peethas who have revolutionary ideas would be able to improve the situation. A better human relation can be established in society. Have an opportunity to change and create a healthy society. By developing super human powers, we can awaken the element of eternal humanity in us. Feelings of differentiating are great impediments. As Amrutabindu Upanishad declares, "like the butter hidden in milk, pure consciousness resides in every being. That must be brought out by constant churning, by the churning rod of the mind" If the Guru Virakt Peethadhipathies understand the greatness of knowledge they can drive ignorance away.

Basavadi pramathas highlighted the greatness of Ishtalinga worship and kayaka based on truth and suchitva by means of which they tried their level best, worked hard to bring a wider vision in the society. 12th century was the Renaissance period of Adhyatma in Karnataka. When truths about Kayaka, art of practice and precept, and Vachana literature developed by means of Anubhava Mantapa, a new interest in a particular form of art, music and sayings have been well received by the world.

Thus, prepare your mind and heart for a new interest in the renewal of the renaissance in the field of shivadharma. It must be treated as spiritual aspiration of the Virakta Yogis. This kind of renaissance is the real lingapuja. I declare that I stand by you; the whole society stands by us. Deliver on a promise and do what you promised to do. They both sit and think together. The outcome of their thought was a foregone conclusion.

Accordingly, Kumaraswamiji makes all arrangements for the recitation of purana by Pujya Mallanary of Bagalkot in the village of Bommanahalli. Mallanarya was viragi of great oratorical skills. A dazzling display of oratory attracted the host of devotees. It made

the news everywhere. The voice of Mallanarya and his style of expression were very pleasant to hear, listenable. Order and quietness are important contributors to a good listening and learning environment. His Holiness was really a very charismatic speaker. Money raised by purana went to the funds of charity. Spiritual unselfishness automatically attracts abundance. Both were loved by both men and God, with great satisfaction. Kumara Yogi and Mallanarya performed their tasks faithfully moving from village to village.

In the course of such visits, both of them went to Bagalkot. The meeting of the local leaders was called. Those who were present on the occasion took initiative. There were religious discussions. They planned for the recitation of Purana and Pravachana for three days, Mallanarya enlightened the entire society. There was a religious spiritual awakening. Both 'Anna Dasoha' and 'Jnana Dasoha' were accomplished for three days. Recitation of the Pravachana took place on grand scale. The people took pleasure and felt proud in the presence of both Kumara Yogi and Viragi Mallanarya. All extended their helping hand with full co-operation.

However, the tragedy struck on the third day. His Holiness Mallanarya himself became a tragic hero on the occasion. While speaking in a high voice Puja Mallanarya breathed his last omitting blood through his mouth, The Pravachana ended in silence.

Here, at this juncture, the writer of Purana gives a pen picture of great Mallanarya. Mallanarya used to take meals in different houses on each day. He was never in need of a tasty rich food. He used to visit only five houses on each day. He used to feel satisfied in whatever he got for his food. In case he did not get any, the fasting was his habit. However, he never missed his preaching. He advocated the importance of Shivayoga. He dreamt of an organization, which would preach Shivayoga for the Veerashaivas. His voice was so deep and exciting that the audience in thousands would listen clearly. Kumara Yogi was much worried. His Holiness would never have dreamt of such a situation.

Shivadharma was a matter of conscience for Kumara yogi. His Holiness resumed his divine duty in good conscience. He thought that the episode of Mallanarya happened as God willed it. Yogi felt a

sense of duty towards Dharma. He took it as a part of his job to continue the work endorsed by Mallanarya.

"It is divine intervation, and divine help. It is divine inspiration and also retribution. Divinity is my work and duty. Mallanarya Yativara acted in accordance with divine will. I have to continue and complete the incomplete work of Mallanarya who was highly ambitious for divine contemplation. I have to share the divine responsibility of spreading Veershaivism across the land."

Kumara Yogi wandered, met leaders and talked to them, shared his ideas with all, thought about an organization on the name "Shivayoga Mandira". As a first step towards this great venture, Kumara yogi called meeting of Veerashaivas under the Presidentship of great Sirasangi Lingaraja. Dharwad was its venue. Over the years, the past glory of Veershaivas had been fallen into failures. It was in a bad condition, no longer respected. Veerashaivas had, rather fallen from grace recently. All delivered a discourse on aspects of moral ethnology of the Guru Viraktas. From those existing facts, they could draw a consolation. They thought of collecting money for future undertakings.

The only thing Kumaraswamiji seemed to care about was the society. He was very fragile while extending sympathetic treatment and a lot of attention towards common people. He created a very favourable impression. The whole society was under the impression that there was a great caretaker of the society. Really, the yogi was in the news beyond Karanataka. The Veerashaivas of Maharashtra, Andhra Pradesh got the information about the meeting of Veearashaivas at Dharwad and gave attention with due consideration. The educated youth of the Veerashaiva community, learned, scholars, Guru Charadipatis, wealthy people of the society all looked at Veerashaiva organization as a ray of hope for the future. Such people were invited to take part. All of them felt proud of themselves and all dedicated themselves with perfect faith and confidence. They also gained confidence that they could trust each other for a common cause. They had every confidence in their abilities. All city and village life centered round Veerashaiva Mahasabha and its religion.

One young graduate longed for going to a foreign country for

his higher education in English. His name was Rudrappa Garadi. He requested the Veerashaiva organization to give him a permission to make a voyage. During those days, Veerashaivas were prohibited to sail across the sea. Under the advice of Kumara Yogi Rudrappa Garadi was accorded permission to go on a voyage. According to the will and wish of Kumara Yogi this young man of high ambition promised that he would undergo all religious formalities after his home coming from a foreign land in order to get purified for his social life. Kumara Yogi rightly supported modern ideas and methods in social life. Such progressive and forward-looking policies of young people were helped in the field of education and social life.

At the beginning, Kumara Yogi looked after all the expenses of the organization. He went door to door and collected funds for the purpose. In the course of time after deliberate thinking, His Holiness founded the 'Religious Trust' at Bankapur to look after such expense. In the light of this organization, Kumara Yogi continued his efforts of popularising the principles of Veershaivisms. The Jagadguru of Moorasaviramatha Hubballi presided over the first meeting of the religious trust founded by Kumara Yogi. All these activities were being made the part and partial of Shivayoga Mandira. Henceforth Kumara Yogi has responded to the social problems consistently. He went on, lone landed, enlarging the dimension of the services of Shivayoga Mandira. Even today, it is divine spirit of the Guru Kumara Swamiji that pervades all the activities of this spiritual organization. His efforts in this field have been turned into a perennial source of inspiration.

At the cost of his health and happiness, Guru Kumara used to work day and night. In the process of this, even he used to forget food and Lingapuja.

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SANDHI 09

During those days, some cynics were not willing to believe anything or anybody. Some Vedantis did not believe in linga worship. They said that only internal purity was enough for salvation. The people having negative thoughts desired to influence others also. Some were dogmatic. Such people believed in their own ideas and they expected others to accept them without question.

Many were indulged in bad habits, smoking of pipes, heavy lunchtime drinking, eating tobacco too much were some of the sweeping habits in the society. Even there were some so-called saints and sadhus without any saintly qualities within. Such people spoke in high-sounding words about soul power and spirituality. They had least ideas about vibhuti, rudrakshi. They desired themselves to gain respect from all others. Castism, loose behaviours with women, were other social evils in high swing

Observing such conditions of the contemporary society Kumara Yogi pledged to make no deal with such social evils, with the co-operation of those who were well versed in Vedanta, Kumara Yogi made campaign both educational and religious against social evils. Such campaigns of Kumara Yogi were ever ready to accept a challenge from any quarter. He took positive steps to get good results. His Holiness advised youngsters to practice positive habits like kindness, courtesy, honesty in everyday life.

Karmas (the action of man) are divided into two parts, Kamya and Nishkamya. The kamya activities help us to gain all kinds of wealth. The aspirants of this type are deeply interested in material gain. Those who perform activities to seek salvation without any material gain belong to the Nishkamya. Seekers of truth along this path control their mind, senses and even worldly interests being

indifferent to the pairs of opposites. Such people have faith in one self, in masters and in their words. They are meditative.

A Guru who preaches with numeric skills to get pleasures in this world, and who is well versed in otherwise crafts and skill goes to hell along with his pupils. Of course, it is to be agreed that 'Vidhi' and 'Nishedh' are not applicable to 'Jnani'.

There are two type of 'Jnani'.

One who lives in complete Bliss. He may live in the stage of 'karmi', 'Bhogi' or 'moodhatma'. He may live in one state or the other. He always preaches 'shastra' in which he is well versed. He is always meditative. The saints like Ramkrishana, Janaka, Muneendra belong to this category "Libration is attained through knowledge. He enters into deep meditation. Mind becomes non-mind, no movement, no change, the knowledge of the supreme! The realization of the reality"

One who lives in the state of 'Parama Nityatmaka' Samadhi, he does not live in his body. He is always silent. He lives in state of the following three—"Balaka", "Unmatta", "paishachika". He does not desire to speak with anybody. He does not think of 'Advitha'. He lives without the consciences of the external world. He lives in his own world. Due to "Prarabdha", he wanders on the land. Emiganur Jadesidha is one of such type. It is necessary to study "Pramanubhava Bodhe" written by Nijaguna Shivayogi. The study of this leads to salvation. Do not waste the valuable human life in bodily pleasures, female; woman or girl the prettiest form is the creation of Ishwara. Mother, wife and children are born in human being—"Jeeva", both do not differ in 'Atma' Both are one and the same. This feeling must be the meditation of Atma. In the external world, they differ in form and function. "Paalisadiruadvaitavanu bahyadali, ninnolage tili ella onde"—the original words of Nijaguna Shivayogi in Kannada literature. Some do not follow this principle. It is the misunderstanding about 'Advaita'.

Ours is not only mere 'Advaita'. It is 'Shivadvaita'. Hence one must wear linga on one's body for ever. Some make an argument that it is enough to understand and worship 'Bhavalinga'. Therefore, there is no necessary of 'Ishtalinga', the external symbol. It is the foolish argument of unwise people. The Veerashaivas should not listen to this meaningless argument. Do not fall prey to

such preachings and never prey on your mind. Such people are unable and unfit to study and understand 'Shivadvaita'. Original bright light, rays of the light, light under the shade, all these three shine being one. Likewise 'Ishtalinga', 'Pranalinga', 'Bhavaliga', all have become one. It is not wise idea to differentiate among these.

This is the jist of the arguments made by Kumara Yogi

There is another episode of wicked Vedanti who was taught a good lesson by Kumara Yogi. He was a wicked person in the disguise of yogi who used to cheat Shivabhaktas telling that he was a yogi of high order. One day he was invited by Kumara Yogi for open discussion. In the course of arguement he became dumb and deaf as he was unable to answer. He stared dumb founded as Kumara Yogi continued to ask number of questions. Kumara Yogi was always ready to continue to dumb found the critics of Veerashaivism.

This wicked Vedanti did not discontinue his dirty habit of troubling Veerashaivas. After being defeated in the open arguement, this fellow went to a village having one semi God by name Appanna who was in control of many Bhoota, pichachi (Devils). This wicked Vedanti got a deal, with bad intention, paying a high price to the priest of Appanna Devate. The wicked priest of Appanna Devate managed to behave very badly and sent the most evil spirit to Hanagal Viraktapeetha to trouble the occupants. The occult powers of the spirit started to play mysterious practices and powers over the occupants of the Hanagal Virakta matha.

During the night, this spirit used to make terrible sound playing many mystic activities. Sometimes the main door of the matha opened itself and the sleeping persons felt as if their legs were drawing them. In addition, the beds were being changed from place to place. The resident of the Hanagal matha were afraid of the activities. They made a report of this to the charadhipati Arlele math who was managing the affairs of Hanagal matha. At first, the charadhipati did not believe it. One day desika of Arlele math was himself sitting on a mat spread in the varanda. He felt, as if, his towel and lose garment, which were kept beside him, were being caught by fire. It was wonder that they were brunt. The towel and the garment disappeared from view. After being searched, the clothes were found by the side of a well behind the matha. They were wet and a big stone was placed on them.

Sometimes unholy things were being brought into the matha. Sometimes rice, flour, sugar, all were being mixed in water in the tub. Even that evil spirit played its tricks on the cows and calves of the matha. The surprise was that the evil spirit never went near Kumara Yogi, nor did it trouble His Holiness. The news of the evil spirit was spread far and wide. The number of devotees visiting the Hanagal matha went on decreasing. One day that evil spirit, taking the Linga of one of the person in the service of charadhipati, puts it near kartru gadduge. The problems they faced were a real test of happenings in the matha. The Swamiji put this situation to test. The life in the Hanagal matha had stood the test of time.

The servant who was troubled with unknown cause was sent to the branch at Maharajpete. His Linga was kept in the box that was being locked. Moreover, the servant was told to sleep beside the box. On the very next morning, according to an eyewitness of all, the same Linga was placed near gudduge.

As the tricks of the spirit continued without cease. Kumara Yogi observed 'Mouna Anusthana' (Silence) for fifteen days. On the fifteenth day, the mighty spirit that was playing ceaseless tricks was suddenly seized with the fear and pain that it would drown to death. Lingopasana, worshipping of the Lord Shiva in the form of Linga, created heat of terrible torture. The spirit felt the effect, ran to its life. The terrified spirit ran to the place where wicked Vedanti lived. It said "I cannot sustain for second in Hanagal Virakta matha. Help me to live in my own place. If you delay, I put you under a spell". Being terrified by the words of the evil spirit the wicked Vedanti surrendered the spirit into the control of pujari of Appanna.

Here is another episode in the life of Kumara Yogi. There lived a sadhu by name Shivananda. He used to misinterpret Shivadharma and in the shade of his interpretation, used to create suspense in the minds of innocent mass. Kumara Swamiji, with the will of Shivananda sadhu, called the open meeting for an argument in the temple of Harti Basaveswar of Gadag Taluk. The followers of sadhu concocted false stories of quarrels between two groups at the venue of the meeting. The police and the security officers of the British administration sent a memorandum to give up the idea of calling the meeting for the reasons of social security. Kumara Swamiji continued the adventure as it was an issue of social and religious impor-

tance. Swamiji made an appeal to the authorities saying that it would be the duty of the concerned department to safe guard the peace and security of the society. Swamiji came all the way from Hubballi to Harti with his followers and pundits who were well versed in the fields of religion. At the same time, Swamiji sent a message inviting Sadashiva sadhu to attend the meeting. The sadhu failed to attend the meeting putting his own private reasons. His followers attended the meeting with his permission. The devotees from Gadag and all surrounding villages attended the meeting in large number. The police officers attended to their duties to extend help and security. Under the guidance and blessing of the Swamiji the pandits presented their positive arguments with solid written records and gave as good as one gets to answer or fight with force equal to that of their opponents in an argument. The opponents were given opportunities to get their doubts cleared, if any. There was none to raise the voice.

Some followers of Sadashiva sadhu, under the pressure of their egotism asked Kumara Yogi to postpone the meeting. Further, according to their proposal another meeting was called at a place called Nagavi on the next day. The opponents promised that they would all attend the meeting in large number under the leadership of their Guru. Kumara Swamiji and others extended their co-operation. Again, that Guru Sadashiva sadhu failed to co-operate with his own followers and did not attend the meeting giving false reasons. All the devotees of this wicked Guru came to the conclusion that the Guru himself was not trustworthy. Being insulted all went to their homes.

Thus, Kumara Yogi worked with all his might and main to set right the minds of those with half backed schemes. He tried his best to eradicate poverty in the field of religion. The Swamiji proved that the root of strength and happiness lies in Tapas and Shivayoga. His Holiness advocated the importance of 'Linga Puja' in everyday life.

Another thing of divine importance in the life of this unique Yogi is that he never allowed any one to touch his feet to offer 'Namaskara'. His Holiness encouraged all to worship Linga.



SANDHI 10

There lived a man by name Gurupadayya in Kadashetti Halli. He had two sons who were blind by birth. The elder son was twelve years old and the younger nine. Anxious father comes to Kumaraswamiji with his two sons for help and advice. The Swamiji takes the responsibilities for looking after these two boys, dealing with problem. In due course of time, the elder brother Gurupadayya passes away in his sleep. The lone younger brother Gadigeyya lives in grace with the Swamiji. By the grace of Kumara Yogi, Gadigeyya takes interest in the study of Shivadharma. At the same time, he shows an interest in music. Accordingly the Swamiji sends Gadigeyya to Tanajavar to study music and singing under the guidance of learned musicians. For more advanced studies in music, the boy was kept under the care and guidance of Gadigeyya Gavai of Siralakoppa for eight years. Swamiji looked after all expences of education. Kumara Swamiji paid Rs. 25/- as a monthly fees and Rs. 200/- as yearly bonus fees to the music master of the boy. In due course of time, Swamiji sends Gadigeyya to Mysore to learn music in the guidance of scholarly musicians. Gadigeyya takes an opportunity of learning music and singing in the guidance of skilled musicians and great songsters. Since then the Swamiji names the boy as Panchakshari. The total amount spent for the education of the boy amounts to Rs. 12,000/-.

After completing his education in the study of music and singing, Panchakshari Swami becomes not only a good musician and a singer, but also a maestro, a famous musician who directs the playing of music.

Who knows the playing of God. By the power of intuition Kumara Yogi comes to know the Panchakshari Swami's desires of marriage. One day the Yogi says to Panchyakshari Gavai.

"We are all the followers of Dharma. We are born for the divine cause of guiding the society in the light and grace of Shaivadharmā on the earth. Think over the renunciation. Take passion for 'Ishtalingopasana'.

Get yourself be merged in to the service of the society. Never enter or dream of marriage. Wife and children are impediment to success. No maiden comes forward to marry you, a blind by birth. Have passion for God. Worldly pleasure one day becomes poison. God will recognize every effort that you make to climb upward. Kumara Yogi preaches a sermon on the importance of Shivadharmā. The yogi continued.

"You are a maestro in the field of music. Preach it to learners without wishing for benefits. Play a memorial role in the field of music. Have a holy tradition. Make it flow further.

At this juncture, the author of purana makes the reference of Guru Ramadasa and the King Shivaji Maharaj.

"During the days past the Shivasharanas entered the bond of holy marriage not for worldly enjoyment, but with an intention of preaching Shivopasana in the form of Linga" The Shivasharanas of the 12th Century became a role model.

After listening to the divine sermon, Panchakshari Swami makes self-investigation. By means of self-introspection, he looks in to his thoughts and feelings to find the real meaning of life in the guidance of Kumara Yogi. He takes it as a divine advice. Moreover, surrenders himself to the lotus feet of Kumara Yogi for his future guidance. Yogi took great pleasure in the inner voice of his devotee. Yogi graces showers of whole hearted blessings on Panchakshari and says.

"Dear child, be a confirmed bachelor. Worship Ishtalinga with pure heart. Devote your life for the service of the society. Impart education in the field of music without making distinction of cast

and creed, low and high. Teach it free without reward. Be well versed in purana and pravachana. Let your self, wander with them all over the land. Respect Guru- Viraktas with deep devotion. Do not enter in to their differences. Even you need not go in to the fold of Shivayoga Mandira. There are elders to look after it.

"Have your own Music Institution. Be its maestro too. Be a promoter of carnatic music. One day it becomes a great University. Devote your life for the world of music. Take it as order."

Thus, Kumara Yogi reveals the feelings of his heart in the form of blessings.

Hence, after Panchakshari Gavai leads his life on the guidelines of his Guru Kumara Yogi. He imparts music education along with yoga. He looks after his devotees, provides medical care and looks after their health and well-being. He leads his pupils by hand. He organizes many music concerts and recites many puranas. He teaches this art to all his followers. By means of his own personal purity, he enjoys love, and respect of both Guru Virktas.

Like his Guru, Panchakshari Gavai had his own history. Listening to his hounting, melody of song and music young and beautiful make many sex appeals. He remins Brahmachari like his great Guru.

In all aspects of his life, he resembles his Guru Kumara Yogi. Both were pure and firm in their heart and mind. Panchakshari Gavai never liked to worship the feet of those Swamis who were not pure and firm in their heart. He never liked those, however great, whom Kumara Yogi disliked. They had common likes and dislikes. All the music maestros of today, all over the land, were once learners in the music school of Panchakshari Gavai.

The most prominent among his devotees was Puttaraja Gavai who was also blind by birth. This point is very important to note. Both lived in deep affection. He makes his devotee great with name and fame in both Hindustani and Dakshinadi music. He also makes his devotee an expert in playing stringed wooden musical instruments. He also teaches Puttraja, Brailie a form of printing with raised

round marks which blind people can read by touching. Puttraja also learns Sanskrit literature, Tarka, Shastra, Vyakarana, Kavya- writing, Adyatma and Keertana. He was taking Guru Padodaka without fail. He followed it as Virakta. Pujya Puttaraj Gavai used to contribute amount that he used to receive as a profit of his lands for the organization founded by his Guru.

Though Panchakshari Gavai founded an Institution by the name Veerashaiva Punyashrama at Gadag, he contributed it to the blessings of his Guru Kumara Yogi. He used to say that his Guru graced the inspiration behind his effort. He felt it as his duty to look after it. All the well-beings and ill beings of the institution were contributed to the blessings of his Guru.

While leading his divine life at Gadag, while meditating on the name of Kumara Yogi Panchakshari Gavai passes away.

Puttaraja looks after the Institution established by his Guru with great caution and devotion. All the devotees of Ashrama worship Kartru Gadduge of Panchakshari Gavai.

This is the story of trio, Kumara Yogi, Panchakshra Gavai, and Puttaraja Gavai.

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SANDHI 11

Guru Kumara moves from village to village with his followers, and Desikas, at last comes to the village Hampasagara. The followers and the society had an implicit faith in and utmost respect for Kumara Yogi. People assembled in large number to listen to the pravachana of the Swamiji every day. One day Kumara Yogi's all followers go to the Tunga Bhadra River to take bath. When all were bathing in the river, one vatu while washing his Linga vastra, his linga slipped out of fingers and fell in the water. Being afraid of that he struggled to find it out, but he did not succeed. He started weeping. All others came to his help. When it was not possible to find it out, they were much worried about the future of that vatu, losing ones life. They were all under the shadow of sorrow.

When Kumara Yogi learns about this sad news, he comes to the banks of the River along with some of the leaders of the village. All put their head together and came to the conclusion that unless the course of the River was changed they could not find the Linga. The course of River was changed by the help of the bags of sand. When the path of the river became free from the flow of water they disorved Linga in the sand. Fortune smiled on their enterprise. Everything went well.

While searching operation was going on, Kumara Yogi was meditating upon inward light, letting his mortal eyes on the people who were engaged in their work. Soon the linga was given into the hands of yogi. Kumara Yogi said, "Vatu Maheshwar has been given Deeksha. If his linga had lost, the death of the vatu would have been the only solution. With a hope, all of you have done a great enterprise. Vatu got rebirth. Let Shiva bless you all."

Kumara Yogi was an unusual Guru. He was a great believer in truth and Dharma. Nothing would slip out of conscious or subconscious mind. It was matter of conscience (of one's own moral judgment) "Be guided by your conscience" is the message of this yogi to the mankind. He wanted to prove it that all should have confidence in the value of it (think that something exists). To be more clear the problem under the context was to know if it was his own Linga (the Linga of the vatu who had lost it). Kumara Yogi thought of three possibilities. In order to save his life some might have planned to give another one telling that it was his own Linga, or some might have found another which was already there, but not found the linga in context, or if the vatu, in order to save his life, he may accept any one as if it is his own. God creates obstacles in the life of man to test honesty. It was an acid test in the life of the vatu in question.

Taking a large plate, Kumara Yogi placed eight Ishtalingas in accordance with sutras. He does not put the linga of vatu among eight lingas. Yogi invites the vatu and tells him to take his own. With faith and confidence, the vatu declares that his Ishtalinga is not there. Then without making it known to the vatu, swamiji puts vatus real linga with other eight lingas. Looking at nine lingas the concerned vatu put his pointing finger on his own linga with great confidence when he was asked to recognize his own. It took them all into great surprise. It was a religious mystery. Who knows the ultimate mystery of God? It is a memorable event that took place in Hampasagara.

This incident added to the greatness of that vatu. Vatu's life was more than a physical journey of which all become familiar. The vatu was being recognized as Shiavabhakta by the grace of Kumara Yogi.

The Ishtalinga was being given to that vatu by hands of deserving jnani. Ganaradhana was being arranged. Sermon was given by Kumara Yogi about the importance of Ishtalinga. Under the guidance of Kumara Swamiji the vatu observed fast. He broke his fast after wearing his Ishtalinga on his body.

This is how Kumara Swamiji protected Dharma along with his associates on the earth. He strived to practice Dharma in practical life. Kumara Yogi used to travel continuously from one place to

another. The yogi advocated the importance of Ishtalingopasana. The process of lingadeeksha was followed wherever His Holiness went. "Ones Ishtalinga is ones prana" was the slogan. Swamiji used to serve Isthalinga free of cost for all those who were not having it. Linga on the body (Ishtalinga) is more important than stationary linga (Sthavaranalinga), purity of mind itself is 'prasada' (pious Food). One has to engage in the service of the Guru Linga Jangams.

One notable point that is to be remembered by each and everybody is that Kumara yogi was free from egotism, self-abnegation but His Holiness used to make a stream of self-fulfilling prophecy. Those who were guided by them followed the path of simple living and high thinking.

When Guru-Jangama matha faced with distress, Kumara Swamiji personally visited, and solved their problems by the help and co-operation of the local leaders. Sometimes His Holiness installed more efficient and deserving Swamiji in view of the stability of the concerned matha. More importance was given to morality. Virtue was encouraged, vice was always discouraged wherever the yogi went. Though Kumara yogi was the root cause for such virtues His Holiness liked to live behind the curtain.

Kumara Yogi believed in feminism, the principle that women should have the same rights, chances as men. He was an ardent feminist in the Veerashaivism. At the same time, femme fatales were kept away with and always kept off.

After getting "Guru Deeksha" one becomes deserving to worship Ishtalinga. Shivayogi was having feeling that there was a scarcity of worthy Guru in the field of Dharma. According to Kumara Yogi Shivagama principles were the fundamental sources for Veerashaiva Acharas and Jangama. He stressed the importance of Jnana, Kriya (knowledge of action) principle needed to be merged for the betterment of society. One should never desire for bodily pleasures. Purity of mind is of utmost importance. One who is really enlightened should constantly worship Linga which is not the symbol of caste. Swamiji always respected the men of knowledge. He used to invite them to the matha to take part in Shivanubhava.

The author of the purana gives the pen picture of the daily routine, regular and habitual way of working or performing activities of Kumara Yogi.

Shivayogi used to get up early in (Brahmi Muhurtha) the morning before the day break. After the daily routine activates, the yogi begins the Shivanubava activities along with vatus, experts and vedanties. The habit of collecting good thoughts, experiences and positive feelings paved the way to other activities like, virakti, charity, courage, firmness, compassion, selflessness, peace of mind. Bhakti and yoga were the subjects of morning preachings. Swamiji gave much importance to Achara, Lingopasana, and Shiva Dharma. His Holiness' was the guardian of Veershaivism during those days.

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SANDHI 12

Unity and co-operation of Guru Virakta peetha pontiffs, their sound principles, devotion in the worshipping of Ishtalinga (Ishtalingopasana) are the requisites of the sound social system. In order to safeguard the noble traditions of Veerashaivas, an establishment of a academy- a religious school, training Guru Virakta Desikas was the brainchild of pujya Mallanarya of Bagalkot. Kumara swamiji determined to fulfil the aspiration of the wandering saint. The work needed quite an effort. The fourth Veerashaiva Mahasabhe was called at Bagalkot. Immediately after the conclusion of the Mahasabha, Kumara Yogi called the meeting of all those involved under the Presidentship of Sri Varada Mallapa, one of the wealthy persons of the time. Guru Viraktas, chardhipatis, scholars, degree holders and number of local leaders participated with great enthusiasm. Because of the lack of guidance of the learned, unfavourable situations were being created in the community of Veerashaivas. To fight successfully against such defeats and sad situation, the committee of the participants decided to open the school for the guidance.

Veerashaiva Dharma has a long history and glorious traditions of its own since time immemorial. The mention of this, we find in the Shivagamas. Here we find worthy contributions made by Acharyas, Shivacharyas, Mystics and Shivasharanas. They were all highly learned personalities of the Veershaiva tradition. Here one finds the union of yogas such as Laya, Hatha, Mantra and Rajyoga. Long back Sadananda Shivayogi taught the lessons of Shivayoga to the devotees of sweta and pingala and others making venue at Mallikarjuna Kshetra. Pujya Renukacharya preached Rishi Agastya the secrets of Veerashaiva Siddhanta. Agastya was favourite devo-

tee of Pujya Renukacharya. Allamma Prabhudeva taught the same to Pujya Basveswara, Channabasavanna, Siddarama, Akkamahadevi, Madivala Machadeva and many others in the Anubhava Mantapa.

Such glorious religion has been clouded under the shadow of wrong notions. This darkness is to be removed. This venture should begin with the grass root level of the society. Each member of the Veerashaiva society has to cultivate time-honoured virtues like compassion, humility, piety and gentility. As the roots of the tree give birth to the branches, fruits, and flowers, every individual has to contribute to the growth of virtues for the illumination of the Veershaivas. Only Divine Guru can guide the community. Hence, the Gurukul- the school, the home of spiritual life is to be established.

Following is the pen picture of Gurukula as proposed by Kumara Yogi. The unique educational institution to impart education for vatu sadakas is modeled on the Gurukula system of ancient India. It gives great stress on yoga and spirituality. Accordingly Guru Kumara yogi named it "Shrimadveerashaiva Shivayoga Mandira". The Veerashaiva religion is also ancient and quite a unique one. The entrance to this institution is reserved for those who have attained Gurudeeksha and for those who are going to get it in due future. Here the education is free from payment. Meals will be provided free of charge, their accommodations- lodging, food and services.

The system aims at enduring civilization and culture, rich in accomplishments in all walks of life. The purpose of education is to help sadakas to acquire profound knowledge of spiritual importance, usefull skill to build a healthy society, commendable habits and honourable values. Sadakas here should be well aware of this truth. The curriculum is to be comprised of the studies of yoga, Veda, vachana, Upanishad; languages like Sanskrit, Hindi, English and mother tongue are to be taught with great care and attention. Kumara Yogi was very careful about the food that supports sadakas. Food was more than a medicine to Kumara Yogi. Milk is natural and mainly consists of cow's milk.

Here food is normal, simple without extremity the type of food that only sadhakas in spirituality take. The vatu sadhakas have to

lead an austere and disciplined life. There is much importance to kayaka. Library (Grantha bhandara) consists with books of spiritual importance, scriptures, epics, Vedas, hymns, prayers, slokas, vachana literature and tadavale scripts.

No entrance for females, only sadakas taking help of male services. Men have to prepare food.

All people working in "Shivayoga Vidyapeetha, should be men of morals and characters. The responsibility of bearing all the expenses of the system is on the shoulders of the society. Kumara Swamiji holds responsible for all the activities of directing, guiding, and advising. No others are to be interfered with the functioning of the system.

Where such an unique institution is to be situated was it self a great and big question. Varada Mallappa, a leader, suggested at his own will. At last, the Chittaragi Mahanta Swamiji was given the responsibility of selecting the place for the purpose.

Pujya Mahanta Swamiji received it as a Divine order. His Holiness was in great bliss. Kumara swamiji gives his own consent in favour of Mahantaswamiji.

He was ready to render services.

The devotees, local leaders both old and young all follow Kumara Yogi and Chittaragi Mahanta swamiji. They arrived at the place called Gida Magadi. While making observation, there seems a place full of Bilva trees tall and green on the banks of the Malapahari river. Kumara Yogi feels as if those Bilva trees call him to offer worship to God shiva. Green trees, cool breeze, flowing river, a place full of herbs, roots and fruits in plenty. Near by there is a holy place called Mahakuta. Birds fly in high sky, wild animals, and creature move freely. No female people can enter there. Near by there are other holy places called Pattadakallu, Siddheswara Kshetra, Banashankari, Vatapiपुरa. The Chalukya King Pulakeshi once ruled this place. He ruled the Kingdom with a title of "Parameshwara". Here nature co-operates with sadakas.

This place provides holy environments for Shivayoga Mandira, Kumara Yogi says. Listening the news of the arrival of Kumara Yogi and Chiattaragi Mahanta Swamiji, in search of the place for Shivayoga Mandira, crowds of people join them.

SRI JAGADGURU VISHWARADHYA

Sri Kumareswari Purana JNANA SIMHASANA JNANA MANDIR

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One old man invites the searching team with a smile, and tells them that once there was village called Govanki in that place. For some or the other reasons the village was vacated. All people travelled to the nearby place.

Looking around, Mahanta swamiji, pointing to a high place, desires to take informations about it. The old man says, "Here lived saint by name Kottru Basaveswara. In the memory of the saint, this structure is being built. People come here to offer puja and prayers. There are pujaris who take care of this holy place. There is some land that belongs to Kotturbasaveswara. The priests cultivate the land for their living.

Listening to the old man's narration Chittaragi Mahanta swamiji says, "Oh, Jangama murthy here is a place for your dwelling. You may build Shivayoga Mandira here. Kottura Basaveswara is here to look after you. I am extremely happy. Here is Holy place, here saints wander, they come here to co-operate with you. Let God bless all". All agree with the words of Mahanta swamiji.

In the meanwhile one elderly person comes to Kumara Yogi. He leads yogi to a little distance and says, "Swamiji this place is a dense jungle. Trees, creepers, all types of useful and useless plants have grown here. You cannot tread your path here because of wild trees with thorns. Wild animal move here feely during day also. How do you spend here your nights with your vatu sadakas. This place is suitable for robbers and thieves. How are you going to pray and meditate here"?

Listening to the whispers of that man Mahanta Shiyayogi declairs, "Kumara Yogi give your opinion. I do agree with this place for your Shivayoga Mandira. It provides fitting environment for your purpose. If you don't like it, select at your own, according to your will and wish, we go back to our place."

Under the context, Kumara Yogi said in a firm voice with determination. "It has been already agreed that the Shivayoga Mandira is to be built in a place Mahanta Swamiji agrees with." Turning to the elders, Kumara Yogi said in calm and quiet voice, "I agree with Mahanta Swamiji. If you all do not agree with us, I return the amount of yours, fourteen thousand silver coins, have your own Shivayoga Mandira, I dwel here with my vatu sadakas and perform my "Anusthana".

Listening to the solemn declaration of intention of Kumara Yogi, all the leaders and the men present there made a vow of loyalty to their swamiji. There was a vow of silence in the presence of two Shivayogies, the whole congregation knelt in prayer to the place of Kottur yogi for their safety. It was a day of devotion. Whole nature enjoyed it silently. The crowd suddenly burst in to songs of prayer. The whole team was really on song that afternoon.

Satisfied with a divine venture, Mahanta swamiji of Chittaragi returned to his holy resort, saying that he would come back after 8 days on the day of Rathasaptami. All the devotees cleaned up the place thoroughly and removed unwanted plants and creepers.

The next day Kumara Yogi, along with leaders, made a deal with the owner of the land, and the land was bought for Rs. 250/-. It was a good buy at that price.

As promised, Mahanta Swamiji arrived to the spot after 8 days. The trees and bushes were removed and the place was cleaned; the devotees built four wooden shelters. Mahanta Swamiji opined that the field or the place bought was not spacious enough to construct a building for the educational purpose.

It was decided that to site the new educational building there was the necessity of buying another adjoining field also. The original title deed of the adjoining field was on the name of some Brhman. Some thought of consulting the man for the purpose.

The next day being the Rathaspathmi there was no time to contact the person concerned. Rathaspathmi was the most auspicious day for laying the foundation stone of proposed Srimad Shivayoga Mandira. In the presence of guru chara sadakas, leaders, of the surrounding villages, and the devotees, Mahantashiva yogi laid the foundation. While doing so the land of the Brahmin came under the inclusion of the proposed Shivayoga Mandira. Whether the Brahman would agree or not was a problem in the minds of some of the devoties. But the time itself provided the solution for the problem.

The next day, the government for the reason unknown, offered to pay 300 Silver coins as a price of that land at an auction on the payment of the required amount of 300 silver coins Shivayoga Mandira established its title deed on the land.

Mahanta Shivayogi performed this divine activity with his holy hands exactly on Shalivahana Shake 1830 Keelaka Naama Samvastara Magha Shuddha Saptami i.e. on 1908 – 09.

Guru Charmaurthi of the different parts of Karnataka and surrounding states started sending their vatus to Shivayoga Mandira. Infrastructure was being created. Goshala was also started. The noble wave deeds of Shivayoga Mandira started sailing on the tides of time.

To start with, Kumara Swamiji appointed one School teacher and two preachers (priests) on the basis of monthly payment. The priests preached a sermon on the need for charity. Revan Siiddappa and Sangana Gouda of Kittur and Abbigeri were teachers. School Teacher Lingappa enjoyed the distinction of being the first teacher in the Holy Gurukula of Shivayoga Mandira.

At this junctiure, purana Kara narrates an episode of Gattival Sharana. He makes the reference about the establishment of Shivayoga Mandira in his Kalajnana vachana. One researcher in the field of vachana literature handed over this script of tadavale leaf to Mahanta Swamiji of Chittaragi, while staying at Bagalkot. Vijayamahantesha Swamiji, after reading it in person, presents the same to the public of Bagalkot. Swamiji reads loudly the vachana in front of those present. The text of the vachana Kalajnana is as under

On the banks of Malapuri
In the region of Gida Magadi
Comes here Mruda Jangama
Begging alms, gets and stands
Lets himself standing
Being called mad
There only meets his end
On the Holy Land

The inner meaning of this bedagina vachana was being explained meaningfully by Mahanta Shivayogi. "Gida Magadipura means old Mahakoota. Malapuri means the river Malaprabha. Jangama on the river banks means, this Jangama of Shivayoga Mandira, a glorious figure" saying these words, Mahanta Yogi points out towards Kumara Yogi. Happiness sourced itself in the environment. Joy of all those who were present, knew no bounds. Kumara Yogi was deep in thought. Unmoved was he. Quietism was his reli-

gion. He was in divine quietness. It is worthy to observe understand and feel his religious system, which teaches that one, should give up all desires and gain peace by thinking quietly about God and Holy things. This quietness was the source of his social service to the whole humankind. He never desired to receive anything but was ever ready to give everything to anybody. Especially His Holiness' never desired name and fame.

Kumara Yogi said "what a strange thing to say! Swamiji. God knows what is what. I deserve it not"

Mahanta yogi said, "Are you not yogi?
You must be God or mad, sane or insane
I call you a mad, do I?"

Mahanta Swamiji made a comic remark

Once Mahanta Swamiji comes to take part in the Yatramahostava of Shivayoga Mandira. The building activities of the matha were in progress while giving a benedictory address Mahantaswamiji expressed dissatisfaction about the structure of the matha. After pondering over the matter, Kumara Yogi requested Mahanta Swamiji to take the full responsibilities for building the temple.

Really Mahant Shivayogi was very responsible, sensible, ~~trust~~ worthily, and was able to make good moral and practical judgement. Mahanta Yogi had selfless devotion to duty (Kayaka). Both were agreeable in exchanging the ideas.

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SANDHI 13

Kumara Swamiji divided those, rendering services in the Shivayoga Mandira, into seven categories, in accordance with each type of service rendered.

Those who were below 12 years old were called as vatus. Older than them were called sadhakas, organizers, experienced preachers and teachers, granthapalakas. Servants were the people of other categories.

Kumara yogi had his own concept of 'sadhana' and 'sadhakas'.

The sole aim of the yogi was the protection of 'Shivadharma'. The aims and objectives were of religious and long term, everlasting. Kumara Yogi hoped and prayed that vatus and sadakas are to become Guru Charamurthis, having virtues and viragya.

Shivayogi glorified the significance of Tapas and sadhana. Knowledge seeking is sadhana and that leads to Tapas. The concentration of the energies of the mind and the sense organs is called Tapas. One cannot attain knowledge without a good deal of serious effort. Tapas and svadhyaya go together in the culture of the society. Kumara Yogi sought realization of his own in the service of Shivayoga Mandira, in the service of sadakas, Shivayogis and the Guru Virkta Peethas across the length of the land. His Holiness travelled the length and breadth of the country raising funds for utilitarianism of the human community as a whole. The difficulties that are experienced at the beginning of a new social activity are beyond ones imagination. The yogi used all his powers and skills of persuasion on those who he met in the course of his spiritual adventure. His perseverance on the spiritual work is worth imitating. He

put his knowledge in to practice in daily life and expected the same with others. His Holiness never wept at the worldly miseries. According to Kumara Yogi, every thing is the will of God- the only well wisher of the universe.

Organization of 'Goshala', preparation of 'Vibhuti', organization of monthly Shivanubhava on big scale, distribution of prasada, recitation of purana, popularizing Shivadharma, the study of Upanishad and Agamas, collection of rare scripture, the study of epics are some of the activities among others. For the spread of Veerashaivachara, Kumara Yogi opened mini Shivayoga Mandira at Nidagundikoppa, Hirehal, Badami, Kapanhalli. Today they are functioning under the guidance of the mother institution.

For the same purpose, Revanasiddheshwara Library was opened at Shivayoga Mandira. It is to be considered as a historical event in the history of Shivayoga Mandira. One wonders looking at the collection of spiritual treatises, Tadavale scripts, Vachana Literature, book on Vedas and Vedanta, rare scripts in different languages, book of Veershaiva philosophy. The same is to be used for the further harvest in the spiritual field.

Some research papers and religious works were brought to the Library of Shivayoga Mandira from Secunderabad, also from Madras and Mysore. Some were in hand writing. Learning of four languages, Sanskrit, Hindi, English, and Kannada was started. Those who were interested in research work in vachana literature and Vedanta, Shivadvaita were being facilitated at Shivayoga Mandira.

The religious greatness of Shivayoga Mandira is the preparation or the production of the special kind called "Dhatri Vibhuti", it is the brain child of Kumara yogi. Cows having five different colors were being looked after and well fed keeping them together in one place for this purpose. These cows were properly taken care of in feeding, clearing, clining, performing suitable religious activities. The cow dung, the holy production of cows derived up on a hanging sheet of iron. After burning it properly the ash of which was used for the preparation of the vibhuti cited above. The same kind of vibuti was used for the funeral ceremony of His Holiness. It was a great offering of celestial order. Living in the light of Dharma, following suchitva, and Shivachara was a way of life of Kumara Yogi. Dharma protects all, but it does not need any protection from

anybody at any point of time. Loving Dharma means one's own self loving, self protection.

Kumara Yogi's another unique contribution to Veerashaivism was that His Holiness started the system of keertana and observation of Shivanubhava. Kumara Yogi may aptly be called as the father and protector of Shivanubhava and yoga. He was the originator of Shivakeertan in the Literature of Karnataka.

The present author of purana is itself the best example. Dyampura Basavalinga kavi, in spite, of being a scholar, was not a man of character. When he was folded himself in the protection and under the divine grace of Kumara Yogi he turned into a divine path of life and living. Many were being blessed and profited in this divine treatment of Kumara Yogi. Another example of this kind is a Brahmin by name Sangama.

Another example is worthy to be noted under the context. A vaishya of Ramasagar village Krishna by name performed himself yoga sadhana without the guidelines and blessings of Guru. Because of that, he lost his health and was in great pain and suffering. He came in to the protection of Lotus feet of Kumara Yogi, and regained his health.

Another great contribution of Kumara Yogi towards Veerashaiva religion is that His Holiness tried his best to make it a universal religion because it deserved the place in the opinion of the Yogi. It is really true and worthy as the universe itself. For this purpose one learned man, a well-known personality having mastery over English by name Veerabasava Shetty was invited by Kumara Yogi. Kumara Yogi showered his blessings on the man in such way that he grew himself well read and was well versed in the principles of Veerashaivism. He became a great orator in English in the field of Veerashaivism. The main concept of Veerashaiva philosophy as a subject matter of oratory was as under.

"Linga is hidden in Anga by virtue of birth. It is Guru who reminds it to each individual and by the touch and grace of Guru the idea fructifies in the heart and he takes it out and gives it into the hands of the individual devotee. Moreover, by worshipping it with great concentration and devotion the individual himself becomes one with Linga and the possession of which is called 'Realization'.

Along with vibhuti all arrangement were made to prepare panchasutra Lingas in the same building by Kumara swamiji. Many people learnt this art of making panchasutra Linga under the guidance of Swamiji which helped them to earn their living.

Some School teachers who were interested in the study of Veerashaivism kept close contact with the activities of Shivayoga Mandira and during their vacation they wandered from place to place preaching the principles of Veerashaiva Dharma for the benefit of the society.

Many useful and essential books and booklets were being printed in Shivayoga Mandira under the guidance of Kumara swamiji. Swamiji encouraged the people to read and understand the traditional principles and follow the same in their practical life for their own benefit. Guru, Linga, Durula Vedantigalu, Nirashan, Basava bodhe, Jangamaditya, Neethi sangraha and Pada teertha prabha are some of the books printed in Shivayoga Mandira for the use of public.

Many devotees and Vedantists made the best use of these books and used them for their pravachanas.

During the month of 'Shravana', many activities were being under taken under the title shivayoga. Jagadguru Gurushiddha Rajayogindra Swamiji, Tontadarya swamiji of Dambal, Chitradurga Swamiji of Chitradurga by name Jagadguru Jayadeva Murga Rajendra Swamiji, used to visit Shivayoga Mandira time and again taking part in the activities.

Many scholars, academicians, pravchanakaras, experts in recitation of puranas used to address the people on certain occasions. Kumara Swamiji taught the techniques of reading "Sri Rudra" and other "Kriyavidhi mantras" effectively. Vatus and sadakas were being taught systematically every day in Shivayoga Mandira.

Spiritual activities that were going on in Shivayoga Mandira attracted the attention of other Shivayogies. One of them was of Ramagaddimath Shivayogi who took Shivayoga Mandira as his spiritual home. This Shivayogi shared the ideas and attitudes of Kumara Yogi. He followed the path of spiritual values for the welfare of his matha and society.

Kumara Yogi received an invitation by the Shivayogi of Ramagaddimath to speak at a spiritual conference. Yogi accepted

the invitation. The conference ended with a big decision of establishing mini Shivayoga Mandira in the vicinity of Ramagaddimath. After the establishment the activities sailed smoothly for few days. But for the reasons unknown the activities were not continued.

Once a young doctor from Bombay visited Shivayoga Mandira. After observing the spiritual activities, daily yogasnas the doctor was much impressed and he explained, "We are giving treatment after infection, here the preventive measures will reduce the risk of infection." The doctor accepted yoga as a great preventive measure. "Let the Shivayoga Madira live in crowning glory". He wrote these words in a visitor's book.

The society also served the Shivayoga Mandira with great devotion. Gifts of lands were made and a lot of fund was collected. Shivyogi started a Jenning Factory at Bagalkot by making use of such funds for the future developments of Shivayoga Mandira.

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SANDHI 14

With a view of collecting funds, Kumara Yogi visits a town called Halagali. A local leader by name Shivasiddha comes to Kumara Yogi to offer three thousand silver coins with great devotion. Other people also accompanied him. However, one of them broke the news to Kumara Yogi that the people who had already been given Lingadeeksha were on the verge of extending marriage relationship with the same Reddy cast who were not given Lingadeeksha.

Kumara Yogi was very keen about Lingadharana. Wearing of Linga is a basic tradition of Veerashaivas. Addressing all those who were present on the occasion Kumara Swamiji said, "I feel proud of you all because you have come here willingly to serve your own society, Lingadharana (wearing of Ling) is a prescribed norm and procedure according to the traditional shastra of Veerashaivas. Lingadharana and deeksha (Initiation) are prerequisites towards maintaining healthy socio-religious order, harmony and peace in the Veerashaiva community as a whole. Lingadharana is a prescriptive right among the Veerashaiva that has existed since its birth that it is as effective as law.

Before marriage, both 'Vadhu' and 'Vara' (Bride and Bridegroom) should attain Deeksha and accordingly should wear Linga. If any one of them has not given and not wearing Linga the marriage is strictly prohibited. I do not receive any gifts (kanika) from those who are not adhering to the principles and regulations of Shivatatva.

Channakavi, the author of this purana, was present on the occasion. He tried to find an arrangement or solution by talking to the Swamiji as well as with the people. Channakavi said to Swamiji.

"Swamiji it is very difficult to bring social improvements by means of Dharma. You have advised them about the wearing of Linga. They will try their level best to follow the principle slowly in due course of time. You kindly receive the gift of 3000 silver coins. Otherwise our shivayogamnadira will be deprived of the amount."

According to Kumara Yogi meaning of Dharma is very subtle. His Holiness argued in this context with considerable subtlety. A complete surrender of egotism, greed, and selfishness is essential for the realization of Dharma. Desire for wealth and even for progeny based on worldly desire is not Dharma. Kumara Yogi possessed divine wisdom and power of curing diseases of both mind and body. He always cured such things by means of truth. According to Yogi, Truth does not pay heed to lame excuses and twisting of ultimate facts for ones material good.

In the light of the "Inner voice", Kumara Yogi uttered with ecstasy "oh! Channakavi, your argument does not do any justice. Shivayoga Mandira, where sadakas, Shivayogis live, will not utilize such an amount donated by those who are not 'Shivabhaktas' i.e. who do not worship Linga. I do not accept such charity. Let us go back to our place of shelter".

Yielding to the determination and discipline of Kumara Yogi, all accepted the advice and said, "Swamiji, we obey you whole heartedly. Promise that we do not extend marriage relation with those who donot wear Linga (non lingadharis)"

Kumara Swamiji was very much pleased with the promise made by the people of Reddy families. His Holiness took care to elaborate the importance of Lingdharana and other principles of Veerashaivism. After receiving the 'Kanika' of 3000 silver coins Kumara Swamiji returned to Shivayoga Mandira. Such was the creative force of self-purification and discipline of Kumara Swamiji.

Once Kumara Swamiji visits the branch, Shivayoga Mandira at Kapanahalli to know what is what. On that day, there was torential rain. Cows of the Shrimatha were far away in the fields grazing grass. Those sadakas who were in the service of the Swamiji, were much worried because there was no milk for Lingopasana. By that time, one shepherd devotee of Kumara Yogi however comes to know the arrival of the Swamiji to Kapponahallimath. Under the pouring

rain, the shepherd comes to the Kapnahallimath with a pot of cow's milk in his hand and prays to accept the same for yogi's Lingapuja. A person under the service of the Swamiji refused to accept the milk saying that the drops of rainwater from the edge of the shepherd's blanket have fallen in the milk pot. Listening to the words of refusal Kumara yogi was deeply hurt by the behaviour of the man in service. Kumara Swamiji said, "Guru Bhakti of the shepherd is more than your sheelachar. Your idea of sheela only ends in talk. No one of you dared to go in the rain to fetch milk for Lingopasana. Your talk is insincere. You lack true feelings, where as the shepherd is sincere and is true to his sincerity. He has an inspiration to render service. He has brought milk under the pouring rain. This person of Halamatha is full of milk in his heart. Do not comment on the person without understanding his feelings. The quality of being pure is one's inner wealth. This gives rise to spirituality of Nishkamakarma.

This person offered a prayer to God (Ishvaralinga) with the same purity of heart. By means of inner purity, he achieved Moksha (salvation). One should remain faithful to one's words and promise. Devotion is real religion. It makes poison pure. The milk he has brought is milk of devotion. No drop of water falling out of his blanket can impure milk. You accept milk, which is a symbol of Bhakti. It is nectar and ambrosia.

The innocent shepherd prostrated to the lotus feet of Kumara Yogi and exclaimed, "Swamiji, I listened to your nectar like words. I hope, I listen to such words often and often by your blessings."

Another incident of great nobility and renunciation of Kumara Yogi is worth mentioning. One day Kumara Yogi goes to Dyampura the native place of Channakavi, the author of Holy Purana of Kumara Swamiji. All the local devotees invite Swamiji to their individual homes. The purpose of the visit was to beg alms on the name of Shivayoga Mandira.

Channakavi also invites the Swamiji to his home to have Lingapuja and prasada. Channakavi with all the members of his family and followers serves Swamiji at his satisfaction. At last, all sing melodiously with great devotion the mangalarati songs in praise of Kumara Yogi. Kumara Yogi in anguish and anger says, "You are all

singing songs in my praise. Do you not find any Jangamas to sing praises in their favour? Do not waste time in praising me. Do I deserve it? You must judge your each plan on its own merit. I do not agree with your act of praising of mine.

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SANDHI 15

One foul sharana of Ankalkoti, associated with followers of his own used to wander here and there uttering mantras in high voice preaching in public places. He used to preach sermon even to dogs and creatures. He also used to utter Kshdaksari Mantra openly in public. He used to boast himself. He made himself a great saint.

Once Kumara Swarniji called this sharana, and advised him.

"What you are doing is not good and acceptable. Mantra is to be meditated silently. It is not meant for speech in public."

Japa is divided into three parts.

1). Vachaka 2). Upaousu 3). Manasa

Manasa Japa is always made in silence without moving lips and tongue. One has to enjoy inward listening in ones ears while making it; Upaousu Japa is made loudly so that others listen to it. One has to take care that vachaka Japa is not heard by the people with bad intention. So vachaka Japa is to be made in lonely place, farway from the people. Forest is an ideal place to make Japa by this method. It yields desired fruits. It is to be made with great caution and concentration. It is to be counted with fixed numbers. Japa made without concentration is usurped by devils and demons. Guru has to first initiate deeksha to devotee. After deeksha it is to be uttered in to the ears without being listened to other persons. While making Lingapuja this secret japa is to be uttered in silence sitting in siddhasana. Sira, Ura, Adhara to be in a straight line. One should sit while making Japa. It is not be made lazily sitting disorderly in sleeping or standing position.

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Vachaka japa provides for wordly wealth and pleasure. Upaousa Japa results in heavenly pleasure. Manasa Japa is a real means of solution. One becomes one with Shiva.

If you make Japa in other wise position wandering or moving in the crowd you must be prepared to face the consequences. People with negative thoughts and emotions are unfit to make Japa.

Sarpabhushana Shivayogi, in his spiritual treatise, has advised that the mantraopadesha and teachings of Japamantra are not to be taught to the persons with impure and unholy minds and activities. Surpabushana Shivayogi in his historical work 'Kaivalya Kalpavallari' has given an elaborate description of Lingadharana and Mantropadesha to be given to the sadaks. This work is the noblest and the finest text that has been written in Sanskrit. Ishtalinga on the body is the means for the divine ends. Shiva is always there in the heart of Bhaktas (Devotees). Purity of mind itself is prasada (pious food). one should not take any food in the house of a person who lives without Ishtalinga on his body. 'AUM' Shivamantra is to be expressed following all the principles of Lingachara. If one does not follow rules and regulations and does not observe code of ethics one is bound to enter hell.

Here the author of purana narrates a story in order to enlighten the readers. Once Sananda Muni took pity on those who were struggling in the hell. In order to liberate these people from pain and torture Sananda Muni expressed this mahamantra loudly. Listening to this, those in naraka got rid of their sorrows.

1. You sadhus on the earth cannot entertain such an achievement. You are not on par with Sananda Saint. It is good on your part to give up your egotism, learn to purify yourself first rather than taking care of others. Listening to these words of Kumara Yogi that foul sadhu and his followers realized the danger of their irresponsible activities. Begging pardon, they went away.

2. Once while living in Shivayoga Mandira Channakavi thinks of an idea of writing purana of Kumara Yogi. He prepares a plan of action. The poet requests his coworker i.e. another poet or shastri to make record, quietly, of all the utterings and expressions of the Shivayogi without being made known to His Holiness.

One day, by chance, shastri meets Kumara Yogi and asks some question about life incidents of Swamiji. Swamiji says innocently, "I am born in Prabhava Samvatsara, and my Janma name is Kumbanna....." Channakavi, standing at a little distance prompts shastri to make a record of the information. Understanding the situation Kumara Yogi looks at both and asks, "What are you going to record?" Unable to answer, both sit dumb found. After sometimes Channakavi breaking the silence, says, Swamiji do not permit me to write your purana nor you explain your nature and character and activities. However we try to get it, it seems impossible. Therefore, we are much worried. Kumara Swamiji says in surprise, "God heavens! You collect facts to write my purana. Now I disclose all my ill will and unworthy character. Record all these and make an advertisement of the same. Do you agree with it? You like to hide all bad character of a person and highlight his virtue for glorification. Am I so great as Allama and Basavanna? Am I a man of virtues, without vice. Are you not able to write purana of exalted and deserving Yogis ?. To glorify things which are really not there, is the nature of the puranikas. Are you going to prove that you are on the same path? I do not agree with you."

Saying these words Kumara Yogi snatches the piece of paper in their hand and tears it up. Since then Channakavi and his associate decided not write Kumareshwara purana. When Kumara Swamiji suffers with ill health calling all the followers and says, "None of you write my purana. On the name of Guru Linga Jangama, I have already pledged to sacrifice the desire of name and fame. I am great devotee of Pujya Vijaya Mahantesh of Ilakal, Pujya Shivayogi of Athani Murgarajendra Swamiji and Guru Basaveshwar Swamiji of Ananthpura. Write and glorify the purana of these Shivayogis. Read the treatise written by exalted personalities. By doing so, be purified"

Once, Kumara Yogi goes to the village Hosalli to collect money for Shivayoga Mandira. All the villagers welcome Shivayogi with great devotion. Every one approaches the Swamiji and offer Gurudakshine in accordance with their ability and willingness. One miser devotee pretends as if he suffers from stomach ache and

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avoids himself and remains away from Swamiji. He plans to send Rs .4/- with some other person. All other devotees advise the person concerned to come in person and offer gift to Shivayogi. Kumara swamiji says, "How does a man suffering from stomach ache come here? Let him not come" The miser reaps the fruits of false pretences and meets tragic death at midnight." Deceiving Shivayogi results in death.

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SANDHI 16

Once Jagadguru Tontadarya Swamiji, Kumara Swamiji, the devotees, sadhakas of Shivayoga Mandira, go on a pilgrimage along with other Desikas to Yediyur Siddhalingeshwara. Really it proves itself a great journey on foot long way to a holy place of noble Shivayogi, as an act of religious love and respect. On the way, the Bhaktas perform religious activities, offering puja, saying prayers observing Ganaradhana. Pravachana, Kirtana are being arranged on fixed places. There was an air of happiness and of darshana of Guru Linga Jangama. People took it as a great festival. There seems newness everywhere.

Reaching Yediyur all go to the temple to have darshana. All stand with devotion in front of the sanctum being quiet. After prostrating to the inner sanctum all come out of the temple. Kumara Swamiji stands alone observing the sanctum with great concentration but without offering pranamas. Tontadarya Jagadguru finds it strange to see Kumara Swamiji standing in concentration without offering pranama or prostration. Pujya Tontadarya says, "Kumara Swamiji, this is the sanctum of Anadi charasarvabhoutma Nirabhari Tontada Siddhalinga. You are standing without offering pranama. If you have any ideas reveal to us." For this Kumara Yogi replies, "Pujya Swamiji I have not kept the tradition of offering pranamas to any 'Gadduge'. Pujya Siddhalinga Swamiji was a highly illuminating personality. Apart from attaining oneself salvation, Swamiji also taught his devotees as to behave harmoniously with others. We have to visit sanctified place. The place is so sanctified that it makes holy who tread upon it. My heart and mind are full of tranquility. One has to praise and remember such Maha Jangamas. They are to be

worshipped and offered pranamas. After having attained the status of 'yati', one should not offer pranamas to the Gadduge because in one sense it is also stavara Linga (stationary) not Chara Jangama. Hence, this 'Gadduge' is also 'Stavara' in a subtle sense. How Chara Jangama has to offer pranamas to stavara jangama?"

For this, Pujya Tontadarya Swamiji advises calmly. "After being one with Linga the body in Gadduge remains Holy because of 'chitkriya'. This truth or value is not to be suspected. Still Gadduge needs continuous spiritual treatment of high values. It is to be worshiped by the sadakas, prayers are to be prayed. Chara Jangamas and Guru Jangamas are to visit the place. Spiritual activities are to be observed in accordance with traditional values. Pravachana Shivanubhava activities are to be conducted during auspicious days. Honour and respect towards Gadduge are to be activated.

"When all other Guru Chara Janagmas offer pranamas, why do you not follow the same?" As an answer to this venerable advice, Kumara swamiji says, "I have been bounded by my Acharas Swamiji. You are Knowledgeable. If I am convinced, I do offer my pranamas. Suspect me not".

Both the Shivayogis went to their places. On the same night, Kumara Swamiji had a dream. In the dream Kumara Yogi saw Pujya Siddhalingeshwara worshipping Ishtalinga sitting in the middle of the sactum (Gadduge). Yogi awoke, looked around in surprise, again went to bed. Again, in the dream the yogi saw Pujya Siddhalingeshwara distributing 'Padodakaprasada' to the devotees and Charamurthis. Pujya Siddhalingeshwara had vibhuti on his forehead, Rudrakashmala around his neck, with radiant on his face, full with spiritual nature, entitled with divinity, brimming over with divine pleasure and Linganga samarasya, Yogi was distributing Lingodaka. Charamurthis were receiving the offer with great devotion one after another. What a spiritual spectacle! Kumara Shivayogi was brimmed with divine pleasure. Oh! I did not go for it I made a mistake, uttering these words, Kumara Yogi awoke, looked around saw nothing, and again went to bed. With the half closed eyes, Kumara Yogi enjoyed another great wonder. Yogi saw Siddhalingeshwar preaching pravachana for the charamurthis who

were enjoying sweet tongue and divine voice of Siddlingeshwara. Kumara Yogi awoke from the dream and exclaimed himself, "Shiva, Shiva, I enjoyed it, Siddlinga Shivayogi enlightened me with 'Acharana', 'Arpana' and 'Anubhava'. What a kind of Shivayogi! It is not a dream, It is true as much as Truth it self. Puja Siddhalinga Shivayogi is glorifying himself in Linganga Samarasya'. Yogi is still living in his Gadduage and leading a spiritual life. I agree with my mistake, my line of thinking about the yogi is wrong. Who can imagine the living of Siddhalinga yogi in his sanctum? I saw Shiddlinga yogi with my eyes, I enjoyed the spectacle of his Ling Puja, I saw his preaching of shivanubhuava for Charamurthis, I saw the divine wealth of yogi's Linga puja. What Tontada Shiddhlinga Swamiji told is true. I agree with it. Kumara Yogi without any delay, ran to the Gadduge, with other Charamurthies to offer pranamas and prostrated to the Holy sanctum of the Shivayogi.

2) Kumara Yogi was not used to travel in railway. His Holiness was not used to sail in the boat covered by leather, the skin of animal. He used to observe these with great care and caution.

The person who is in charge of bullock cart in which Kumara Yogi was moving must wear Linga. Those who do not wear Linga should not even touch the cart. It was his holy concept of suchitva. While travelling by cart, for a long journey, the Yogi used to change his cart for each village. Veershaiva devotees of each village looked after the arrangements of further cart journey of Kumara Yogi. They accepted the work as if it was a divine blessing. All took it as a great delight to render services to Kumara Yogi. All the villagers used to assemble on the spot in the presence of Kumara Swamiji. They used to wash their oxen and the cart. When Yogi was moving in a cart, the people stood with folded hands on either side all along the path. It was how they extended warm welcome to Kumara Swamiji.

All arrangements were made for the functioning of the third Veerashaiva Mahasabha of Solapur. Kumara Swamiji used to dedicate his energy and time in preparing for the reasons mentioned above. Kumara Swamiji was not able to attend the Mahasabha on time. The president of the welcome committee had extended his welcome to attend the function positively. Hence, Kumara Swamiji

and Shivabasava Swamiji of Haveri both together decided to go to Solapur, Maharashtra. Their cart journey took three days for the purpose. When both the Shivayogies reached the venue, the sabha was already in progress. In the last row behind there was only one vacant chair. Kumara Yogi, requesting Shivabasava Swamiji to occupy the chair, he sat on the floor. Artala Rudragouda hurriedly came to the spot and led the swamijis to the vedike or stage. Both the Swamiji's sat on the chairs reserved for them. The crowd shouted the welcome slogans with great pleasure. The sabha continued functioning on the expected line.

Here is another incident that explains the greatness and compassion of Kumara Yogi.

Pujya Shantaveera Swamiji of Karimari matha of Bagalkot was on the verge of his last days of his life. Swamiji expressed his last wish of meeting Kumara Yogi. The telegram brought the sad news to Shivayoga Mandira. Pujya Shantaveera Swamiji was one among very few who devoted their time and energy in the service of Shivayoga Mandira. Hence, Kumara swamiji made up his mind to fulfill the last wish of Shantaveera swamiji. The problem was that the cart journey would consume much time and the journey by train was in prohibition under the norms of the Swamiji.

Kumara Swamiji had his own religious norms to be followed. His Holiness was pledged to follow these moral principles in everyday life. The same principles say that one should fulfill the desires of Guru-Charamurties. Here under the context if one is adhered to, another is to be abandoned. Kumara Swamiji comes to the conclusion that the act of satisfying the last wish of Pujya Shantaveera Swamiji is to be fulfilled at the cost of the principle of not to travel by train.

Accordingly the Swamiji travelled by train to meet Pujya Shantaveera Swamiji. The divine desire of the noble soul was thus satisfied. Within no time, Shantaveera Shivayogi becomes one with Ishtalinga. After advising the followers of the departed soul to follow the noble traditions of the Karimari matha of Bagalakot, Kumara Yogi returns to Shivayoga Mandira.

Another situation of the same divinity is worthy to remember and hence it needs to be mentioned here.

Viresha Shivasharana of Sonnalapur was also longing for Kumara Yogi to fulfill his last desire. Hence Kumara Yogi travelled by train for the second time in his life to satisfy the desire of Viresha Sharana. The mortal body of this Shivasharana was buried in the temple yard of the Shiddharameshwar Dewalaya following all the rituals of the Veerashaivism. Kumara Yogi extended his blessings to the holy daughter of the departed soul. One point of great surprise is worthy to be mentioned here.

Kumara Shivayogi never desired to have his feet worshipped by anybody at any point of time. Kumara Swamiji was a yogi of such a high stature. However, His Holiness willingly offered his 'padodaka' to Veerasha Sharana of Sonnalapur. All exclaimed that Veerasha Sharana was really a divine soul because he had the good fortune of getting padodaka of Kumara Yogi.

Once, Kumara Swamiji had been to Shiriyalakoppa. One honest man by name Basavanna comes to swamiji to seek his fortunes to have children by the blessings of the Swamiji. After one year, a male child was born. The child was named Shivayogi. As promised at the time of seeking blessings, the boy was given to Shivayoga Mandira. By the grace of Kumara Yogi this boy grew in to a great personality.

Kumara Swamiji's heart was always filled with compassion.

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SANDHI 17

Among the Jyotirlingas of ancient India, Vaidyanatheswara of Parali is one of them. Veerashaiva priests had been worshipping in this place since long. In due course of time, priests from the Brahmin community joined there in for the purpose. After few days, they started to argue that the only Brahmins were eligible to worship this Jyotirlinga. Further, they pleaded that Veersahaivas were shudras and hence they would not be eligible to offer worship. If these people entered, the sanctum would become unholy. The Brahmins took the matter to the court under the government of Nizam. The Nizam government appointed a panel of the judges for the legal consideration. The famous advocate was invited to plead the case in the court of law. The Brahmin Scholars also accompanied the advocate from Pune. The politicians of the community also came forward to give their helping hand. The people of the Lingayat community also thought of preparing to plead case in their favour. It was a matter of great importance in Parali. They handed over the case to a great law expert by name Bapu Rao who lived in Hyderabad. He had also made his name as advocate Shivabhakta. Bapu Rao wrote a letter to Kumara Swamiji, willingly took the lead in the case. His Holiness went to Hyderabad, studied the lawsuit personally by the help of Bapu Rao and managed to write letters to fifty pundits who were well versed in Veerashaivism and Lingopasana, its origin and growth. They studied the matter in detail in the light of Veersahiava literature. They discovered all the merits of the case in support of truth to oppose the defendants. The judges on the panel were convinced beyond doubt looking at the facts, came to the unanimous conclusion that the Veerashaivas were leagally, and spiritually entitled to offer worship to Lord Vaidyaanatha of Parali. It proved itself as a historical verdict in the law court. The declaration was made in the

open court that the Brahmins had no right to worship the Jyotirlinga of Parali. An advocate who had come from Pune to plead the case in support of the defendants hid himself behind the curtain after making halfhearted attempt.

After Pujya Mahanta Swamiji of Chittaragi became one with Ishtalinga, the title of Ilakal Viraktapeetha had to go in the name of Sri Gurumahanta Swamiji. All the preparations were being made for the pattadhikara ceremony of the would be pontiff of the peetha, under the grace and guidance of Kumara Swamiji of Shivayoga Mandira. All the devotees of this peetha served devotedly to make the religious ceremony a great success. One devotee of this peetha comes to Kumara Swamiji to offer a piece of cotton cloth, which was woven on the handloom of his own for the preparations of garments and turban. The swamiji Gurumahantesha had to wear clothes made out of this cotton cloth on the day of the holy coronation ceremony. His name was Sri Basavappa Shetti the native of Hunagund town. Kumara Yogi was very much pleased with the work because His Holiness thought it as a perfect model example to be followed by others. Swamiji loved and respected Khadi the weaving of which is the native Kayaka of the Indian people. Really Khadi is a worth fortune of the Indian origin and a symbol of National welfare.

Under the context, the author of the purana elaborates the use of Khadi, in his own figurative language. According to the author Khadi is a symbol of suchitva that was brought into practice by Kumara Yogi.

On the other hand, the devotees of the Ilakal peetha had their own otherwise ideas. Such people liked the product of modern mill. Such people who liked physical decoration and self-glorification made a plan of their own behind the curtain. They managed to keep newly prepared Khadi cloth and turban, under lock and key by the help of a sevaka in the matha. He was told to lock the room and to keep the key with him without being known to others. He had to disappear from the scene at a crucial time of the procession. Such people liked outer grandeur.

At the time of coronation of Gurumahanta Swamiji, Kumara Yogi, in the presence of all the devotees, sends person to fetch the Khadi cloth and turban. The person comes back with news that the room, in which the Khadi clothes are kept, is locked and the person

having a key is not there. Taking the advantage of the situation, the devotees who liked outer grandeur and glory decorate Swamiji Mahantesh with luxurious robes and initiates His Holiness on the peetha. The Swamiji takes pleasure in the luxury of life. At the same time, Kumara Swamiji was not satisfied.

His Holiness opines that it is not good to put on luxurious robes at the time of coronation. Attachment is meaningless, renunciation is divine. So saying Kumara Yogi however, manages to get Khadi cloth and turban and sends the same to Gurumahantesh with an instruction to put on.

Without realizing the importance, the devotees of Gurumahantesh, being unsatisfied with changes as ordained by the Guru Kumara Swamiji, continue with the arguments of their own. Guru Kumara being silent seeks guidance of Gurumahantesh and sits at the kartru Gadduge. Realizing their mistake all the devotees come to Kumara Shivayogi and ask His Holiness for forgiveness of their wrong thinking. All pray Kumara Yogi to make success of the divine work of coronation of swamiji as a successor of his Guru. Kumara Swamiji comes to the venue of divine ceremony and addresses himself to the main problem ignoring the side issue.

His Holiness says, "I don't dislike your ideas, I dislike costly robes. Shivayogi is to lead a life, which Lord Shiva will approve. It is better to be Vairagya Guru than Rajaguru. Shivayogi has to put on his own prescribed ornaments of divine beauty and grace i.e. blanket (textured kambali) a stick in hand, Rudraskhimala around the neck, Japamala in the hand, and Yogadanda also. These things add to the dignity and grace of Shivayogi.

A cloth made of Khadi is very comfortable; turban on head is more divine than a crown. Khadi is the basic and an important instrument of basic economy and moral unity and simplicity. Shivayogi who puts on Khadi presents himself as model to others. Listening to these words the devotees realized the importance of kadi as a symbol of simple living and high thinking.

Kumara Yogi's conduct in every lifestyle is infact the greatest practical preaching. Many Shivayogis followed the principle of wearing Khadi. Kumara Yogi used Khadi throughout the life. Simplicity was his greatness.

SANDHI 18

1) Sirsangi Lingaraja was a man of wealth and well known all over the society during those days. This man of fortune was childless. He donated all his property whole heartedly to a Lingayat Vidya Vardhaka Society Dharwad. After the demise of Lingaraja Desai his wife registered a suit in the court of law claiming the property on her name. She expresses her unwillingness for the deal made by her husband. She also desired to adopt a child in spite of the advices made by the elders of the society not to go against the will of her worthy partner.

The elders of society entrusted the case with Kumara Swamiji who met all the court expenses out of alms. The court judgment was given in favour of the original deed made by Sirasangi Lingaraj.

Thus name and fame are not the results of one's desires. Fame comes only by observing strictly the results of Dharma. The justice was done to the noble soul of Shirasangi Lingaraj under the grace Kumara Yogi.

Today the name and fame of Lingaraj has spread all over the society.

2) One day Kumara Swamiji comes to the Ashrma of Halakeri Annadanish built in the outskirts of Shivapura village. During those days this place was full of natural beauty, calm and quiet. The place was full of trees of fruits and flowers. There was a plenty of water resource. The birds lived with full joy and happiness. It was just like a garden of God.

The place was fit to perform Anushtana by His Holiness Annadana Swamiji of Halakeri.

After the Ishtalinga puja, Kumara Swamiji sits under a tree for prasada. Every thing is offered to Linga before Kumara Swamiji takes it as prasada. While Swamiji is having prasada, a gentle piece of a leaf bitten by a bird falls in the prasada of Kumara Yogi. Under the feelings, Kumara Yogi takes it as prasada. Swamiji feels some what unsatisfied. To make himself free from the mistake done, Kumara Shivayogi goes to the branch of a Shivayoga Mandira at Kapanalli. According to Shivayogi purity of mind itself is prasada. In Kapanahalli His Holiness performs Taponishtana for three months.

3) To beg alms for Shivayoga Mandira once Kumara Swamiji goes to solapur (Sonnalagi). A person by name Mallayya comes to have blessings of the Yogi. He was childless. By the grace of Kumara Yogi, the couple was bestowed with male child, which was given to Kumara Yogi of Shivayoga Mandira as per the promise. In due course of time, the couple again gives birth to a female child. The father wishes to offer the child to Kumara Yogi. The mother does not co operate in the matter. The child meets with death due to ill health. The parents repented having broken the promise.

4) A person named Neelappagouda lives in Makapur. He lives in great devotion to Shivayogi of Shivayoga Mandira. Suffering from poor eyesight his mother becomes blind. No medical treatment cures her of her blindness. She sought refuge in Shivayoga Mandira. She meditates on the matter for many days. Every day she covers her eyes with vibhuti of Shivayoga Mandira. She offers prayers to Kumara Yogi. Fortune favours her. She regains her eyesight.

With all the relatives and friends, both mother and son come to Shivayoga Mandira and make all arrangements for Ganaradhana. Kumara Yogi really is a great protector.

5) There was a cordial relation between Kumara Shivayogi and Shivabasava Swamiji of Haveri Hukkerimath. Puja Shivabasava Swamiji was ever ready to give helping hand to Kumara Yogi in all the aspects of Shivayoga Mandira. Many times His Holiness took pity on and helped Kumara Yogi in his moral adventures providing pivotal force to Shivayoga Mandira. Both always lived in agreement or a sort of disagreement for the sake of both society and Shivayoga Mandira. Every thing was divine in their relation.



SANDHI 19

Kumara Swamiji always loved and respected mass media. His Holiness encouraged and helped "Mysore star" a daily newspaper of Mysore and "Dharma Tarangini" monthly publication from Dharwad. Both gained monetary benefits from Shivayoga Mandira. Kumara Yogi opined both would serve in communicating progressive ideas. Handicapped were given help in learning music, singing religious songs. Yogi protected such people from other wise habits.

During those days, the high priests sacrificed the goat on the altar. During Yatra Mahotsava, sheep and cattle were sacrificed on the name of Goddess. Kumara Yogi campaigned for the abolition of such sacrifices. At the same time, he advocated vegetarian food for offerings. Many followed the advice with honour and respect.

Kumara Yogi advocates Ayurvedic medicine in place of British Medicines. His Holiness opened the school of Ayurveda at Shivayoga Mandira. There was one hospital also. The doctors were appointed to provide treatment for the sadakas and devotees.

Kumara Yogi had learnt many methods of Ayurvedic treatments and the medical values of herbs, roots and leaves when he was in the service of his Guru Yalanduru Basavalinga Yati. His Holiness followed and brought this culture in Shivayoga Mandira and used to give treatment of such nature. Kumara Swamiji invented medicine for leprosy a dangerous disease of skin and nerves. His Holiness not only provided free treatment and taught others the secret of treatment. The Swamiji promised and pledged free treatment for others.

Kumara Yogi also advocated that the system of chaturvarna was not applicable to Veerashaivism. Kumara Swamiji had no belief

in caste system. Yogi taught the importance of Satasthala Siddhanta, Ashtavarana and Pancachara. Kumara Yogi is a real enlightened Swamiji who does not believe in Varanashrama.

One person, who was expert and more interested in Vedanta, once asked Kumara Yogi about the Acharas to be followed in the absence of Guru Jangamas.

Kumara Yogi explains in the following words, "A Yogi who is called Guru, protects one who belongs to his own sutra. Ishtalinga obtained by such Guru, protects one who possess it. Jangama is one who extends protection to all, irrespective of their sutras. Guru, Ling, Jangmas are, all time protecters of veershaivas. In the absence of Charalinga (Charadipatis) one has to follow the principle of seeking Charalinga in Guru's guidance and accept prasada and padodaka under his blessings. In the presence of Guru and Jangama, a devotee has to accept prasada and padodaka given by Jangama. In the absence of both Guru and Jangama one has to accept padodaka and prasada of his / her own Ishtalinga.

According to some Pramana Granthas only deserving Guru and Janagma are worthy of gracing padodka and prasada. Moreover, non-deserving Guru and Jangama are not competent to give prasada and padodaka. In case of deserving Guru and Janagama is not found, one has to seek and accept prasada and padodaka of one who is present at that moment irrespective of worthy and nonworthy. The concept of padodaka and prasada is that the purity of mind itself is prasada (pious food) and padodaka.

Guru, Linga and Jangama are different in form but the function is the same. The purity, chastity and suchitva are very important.

Veerashaiva never says that one is superior or another is inferior. He always lives with peace of mind who thinks that the whole is covered with Shiva. Guru, Linga and Jangama are different forms of shiva. A person who has obtained 'Deeksha' is called 'Bhakta' (devotee).

By sincere sadhana, all things become possible for Bhakta. Self control is the key to spiritual progress. One must have faith in prasada and pododaka. Faith works wonders.

It is not gentle to worship Shiva with five faces and ten shoulders. Though it looks beautiful, it is 'Stula Rupa'. Veerashaiva is to worship Shiva in 'Akhand Rupa'. Ishtalinga is 'Akhand Rupa' not stula. Sat- Chit- Ananda is Shiva.

Self-purity and self-service is to end in social purity and social service.

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SANDHI 20

On one fine morning, in the Lata Mantapa of Shivayoga Mandira, Kumara Swamiji was presenting some principles of shastra in full detail.

The ancient Indian philosophers and thinkers have been analysing principles in the light of their experiences since time immemorial. The sum total of these experienced principles that come within one framework is called 'Dharshana'. They are not imaginary; they are real, ever true. 'Darshanas' have been divided into six categories.

1. Yoga 2. Nyaya 3. Sankhya 4. Vaisheshika 5. Purva Mimamsa 6. Uttara Mimamsa

Patanjali is the exponent of yoga. The exponents of the others are Gautama, Kapila, Kanada, Jaimini, Badarayana or Vyasa, respectively.

Yoga is the concentration of the mind. It brings internal purification and bliss. It is a way to divine life. Nyaya Darshana gives the information on 'Shodasha padartha'. According to this Isha is the creator of this Universe. Sankhya Darshana attributes the creation of universe to trigunatmaka prakruti being immersed in to 'Purusha'. Vaisheshika explains the meaning and importance of 'Sapta padartha' there by giving information about the form and appearance of the universe. Purva Mimamsa speaks on Joytishya. Uttara Mmamsa advocates the principle of Kevaladwaita.

There are seven types of Shaiva mathas in India. 1. Anadi Shaiva 2. Adi Shaiva 3. Maha Shaiva 4. Anu Shaiva 5. Awantara Shaiva 6. Antara Shaiva 7. Pravara Shaiva. Lord Shiva is Anadi Shaiva. Veershaiva has its origin in Lord Shiva.

According to Parameswaragama the traditions of Veerashaiva religion are the noblest of all. The basic characteristic of Veershaivisam is "Ishtalingaopasana". Many Acharyas, Shivacharyas, Shivasharanas, Siddhipurushas, mystics and learned saints and sages have enriched it. Every thing and every life on this earth is the incarnation of Shiva. Ishtalinga puja is a symbol of Guru-Linga-Jangama puja. The knowledge of Vishistha Shivadvaita is to be learned and gained from Guru. That is called Guropadesha. Wearing Linga on one's body is the symbol of Bhakti in Shiva. Shiva is Guru, Guru is Shiva. Guru is also called Jangama. Wearing of Linga on one's body does not end in itself. It is the means, the end being the action as per the codes of Lingopasana.

Veershaiva philosophy has various forms and ideas such as Shivadvaita, Shatasthaladarshana, Sadachara, Shivayoga, rejection of castes and social status. It covers the whole structure of society with aims and objectives of making it a model one, "Sarvam Shivamayam Jagat". In the words of 119th Jagadguru Prasanna Renuka, Sri Veeragangadhara Shivacharya Mahaswamiji, "Let the human dharma be victorious. Dharma only, can bring peace."

Gods, demons, saints and kings used this as an instrument for their welfare. Since time immemorial, dharma has been protecting all those who have been protecting it on the tides of time. This, in short, is the theme and message of Veerashaivisam.

Lingadeeksha for all and chidbode for those who adore Gurupeetha are very important modes of samskara among the veershaivas.

The Shadadarshanas called Nyaya, Vaiseshika, Mimmsaa and Vedanta were followed, based on which Dvaita, Dvitadvaita philosophy originated. The Shivagama took its birth on the tides of time giving birth to Shaktivishithadvaita, Shivadvaita and there by the great veershaivisam, the roots of which are in Shivagama that took its birth on the noble land of ours.

One must renounce and say that one does not own anything. Renounce claim to the wordly property and even family at one stage of life after enjoyment of pure family life, the act of which is called renunciation. At last one must conclude that virtue is wife, joy of being virtuous is mother, vairagya is true relative, forgiving is helper,

quietness is joy, sadachara is father, truth is daughter, devotion is daughter-in-law, right thinking is pilgrimage, real nonviolence is a maid servant, realization is dharma, stealing not is a servant, dedication to Guru is dharma, salvation is national life. This is the spiritual life of a man and these are the members of his spiritual family in the world divine.

There are five emblems of such a spiritual person. They are Jolige (kanthe), Danda, Kamandala, Begging bowl, Bhasma. The above these are the external emblems. In the world internal, one has to possess Samate as Jolige (kanthe), Sujanana as Begging bowl, Forgiving as Bhasma, Begging is the profession of such a spiritual soul and Lingopasana is his Kayaka throughout his life. Such a person never becomes prey of Kama, Krodha, Lobha, Moha, Mada and Matsarya.

Guru, Ling, Jangama, Padodaka, Prasada, Vibhuthi, Rudrakshi and Mantra are called Ashtavarnas and the eight together make Anga of Veerashaiva. There are six stages the achievement of which leads to the door of salvation of man. Selfless thought is an instrument of becoming in one's life. One becomes what one sees in himself. Man should possess unshakable faith, first in himself and then in God.

Body and Soul are two in one given to man by God. Vision and Hope guide man along the tides of time to reach the destination.

Man, nature and beyond that are one, when united. Meeting of these three makes man free from death.

Veershaivachara comprises 36 principles the practice of which is called Shivajnana. Mana, Buddhi, Ahankara and Chitta are inner instruments. Eyes, ears, nose, tongue and skin constitute panchendriyas. Rupa, Rasa, Gandha, Shabdha and Sparsha are called Tanmatras. Pruthvi, Appu, Teja, Vayu and Akasha are called Panchmahabhutas. Thus, there are 24 principles of nature.

Understanding the secrets of these is essential to move along the path of salvation.

This in short is the advice given by Kumara Swamiji to the vatusadhakas.



SANDHI 21

On the very next day Kumara Swamiji explains and teaches the other principles of Shivayoga to the sadhakas.

The lesson begins with the statement "Chitta vratti nirodha is yoga". The sage Patanjali is the founding father of this instrument called yoga. There are four types of yoga. They are Mantrayoga, Layayoga, Hathyoga and Rajyoga. The fifth one Shivayoga makes it five.

There are Astangas in Hathyoga. Mantrayoga constitutes Japa and its vidhana. Complete renunciation, meditation, and becoming one with Brahma is Rajayoga. Higher than Rajayoga is Shivayoga. There are five abstract instruments, which constitute Shivayoga. They are Shivapuja, Shivajnana, Shivavrata, shivabhakti and Shivasandhana. Man's body, mind and feelings are to be filled with these five for the achievement of Shivayoga.

Shivapuja is the means to satisfy our desires. Ishtalinga is the other form of Shiva. The world we see around is in the form of Linga. With this feeling, one must serve the whole mankind. This sociability is called Shivasandhana. To remember Linga with concentration is Shivasandhana. The feeling that there is nothing higher than Shiva is called Shivabhakti, which leads to salvation. Shivabhakta claims the ultimate top. No one is greater than Shivabhakta. In one sense, Shivabhakta is greater than Shiva himself.

One must wear and worship Linga without fail. After worship, concentration on Linga is to be made. Eyes stand with Linga. Wind joins it after and stands still, the mental; concentration is the result of this combination. The other forms of Linga, in the body of man, get themselves satisfied.

All this leads to the satisfaction of Jangama, the Charamurthi. Agamas proclaim that Shivabhakta is much respected by Shiva himself. Unless Bhakta becomes free from egotism, he cannot win the affection and love of Shiva.

Selflessness makes Bhakta great. Such a man makes and changes his Panchapranas into Panchacharas. Such a body is it Self-Asthawarna. This is true. In order to achieve Shivayoga one must be free from selfishness and egoism.

Sadachara, Bhratyachara, Lingachara, Shivacharas and Ganachara are called Panchacharas. One must understand and practice this everyday life. Our ancestors believed that achara itself was Acharalinga. Acharasheela makes man great. Achara is Dharma. It is Tapas. It is Jnana. Achara is the means and Shivayoga is siddhi, an end. Bratyachara teaches us to respect Bhakta, thinking that he is equal to Shiva. Treating Linga as Shiva is Lingachara. Treating Jangama as Shiva is Shivachara. Ganachara tells us not to respect bhavi. Observing Panchachara in the real sense of the term is Universalism.

Shiva is seen in the form of Guru, Ling, Jangama, Vibhuti, Rudrakshi and Mantra, Padodaka and Prasada, which have been named, as Ashtawarnas. This truth is written in Agamas. Guru, Linga and Jangama are worshiped with great devotion. They are worthy of respect. Vibhuti, Rudrakshi and Mantra are the means of worship. Padodka and Prasada are the fruits of this effort. Shiva taught Panchapramatas, and Panchacharas. After creating them out of his Panchamukhas, Shiva told this Panchapramatas to teach the experiences of Panchacharas to the people at large on the earth. Shiva is Guru of this Pachapramatas who are named as Renuka, Daruka, Ghantakarana, Dhenukarana and Viswakarana.

Shiva is not different from this Pramatas. The act is nothing but the Incarnation. The Incarnation is the act of God Shiva coming to earth in the human form of Panchapeethadhipatis. They established Pancha peethas with a view of observing and teaching Panchatatvas to the people on the earth. They are the Gurus who extend Dheeksha and offer Linga to their disciples advising them to worship and meditate upon it. These are called Sabharika Jagadgurus. They appoint Chramurtis to the branches of the peetha. These

Chramurtis appoint Grahastha Maheshwaras to the other branches of their respective peethas. They teach Acharas in the form of Shivanubhava. They render selfless service to the people of their Sutras and Gotras. This is called Shivayoga.

Guru is one who eliminates ignorance. Grace of Guru illuminates knowledge. Parameshwaragama preaches the ceremonial methods of Lingadharana under the grace of Guru. According to the preachings of Paramashiva, Ishtalinga is nothing but self-form of Atma. Pramashiva does not find any distinction among Ishtalinga, Atma, Brahma. Hence, Atma or kevala Shiva is in the body in the form of Ishtalinga.

Jangama is one who inspires everybody and everything on the earth. Chetan is another word for Janagama. Guru or Janagama is one who graces and protects Bhaktas who worship Ishtalinga.

Five types of cows take their origin in the five faces of Shiva. Produce of these cows is used in the preparation of Vibhuti. Padodka of Guru Charamurtis is used for the purification of Vibhuti. The word 'Bhuti' in Kannanda language means ash. Fire turns every thing into ash. If ash is burnt again it remains in the form of ash itself. No ash is as holy as the ash prepared by burning cowdung. Hence, gods worship cow or Gomata.

Rudrakashi has a divine power of making one free from fear of any type. Its shape represents the shape of the earth. It serves as a favourite ornament of Shiva. According to Agamas Eye of Lord Shiva is the source of the noble thing called Rudrakashi.

In these words, Kumara Yogi explains the nature of spiritual journey in the Satsthala marga as the theory and practice of the inworld life of man, which in its turn helps man to lead a successful life as a social animal. In this spiritual journey aspirant is helped by eight-fold means called asthavaras as protecting factors. In addition, another five acharas are called panchacharas, which help to reach the goal divine.

In order to reach the goal the aspirants have to conquer egoism, passions and temptations. Devotion is the only guide in this spiritual journey of the Sadakas. The purity of conduct and freedom from desire are two guiding principles, all along the path.

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SANDHI 22

Once the elders of Mudenur village come to Shivayoga Mandira to invite Kumara Yogi to bless the occasion of the yatra mahotsva of Sangmeshwar, the local diety. The temple of Sangmeshwar was built on the banks of the river. They wanted to offer nirantara rudrabhisheka for the diety under the guidance of Kumara Yogi.

Accepting the invitation, Guru Kumara takes part in the yatra mahotsva. Wandering in the village, along with elders of the village, Guru Kumara collects funds for the purpose. Visiting door to door, the whole village was encouraged. His Holiness worked hard at it. It was the habit of Pujya Kumara Yogi to work with all his force in activity. All the devotees were glad to see their master was always hard at work, making yatra mahotsva a great success.

However, Kumara Swamiji suddenly develops a very high temperature. Listing to the sad news, one by name Channabasava Shettar of Devi Hosur village, a close associate of Kumara Mwamiji, comes to Mudenur. Looking at the unsafe condition of the Swamiji, the devotees led the Yogi to Haveri. They thought of treating of illness by western medical means. Pujya Kumara Swamiji does not give consent, His Holiness refused to accept any kind of treatment, either Western or Indian. Kumara Swamiji expressed his own will of merging with Infinity. Even under such conditions, the Yogi continues the daily routine of taking bath, Ishtalinga Puja and Shivanubhava, twice a day. Being unable to sit, the Swamiji continued Shivanubhava sleeping on the white kambali. During these days, the Gonibeed Swamiji of great sheelachara helps Yogi in all these activities. When Kumara Yogi's health was at stake, Channabasappa Shetti conveys the news to all the leaders of the community. People of the different races and religions of the society were shocked at the unpleasant

news. Basavalinga Swamiji of Navalagund and Swamiji of Guledgudda immediately come to Hukkeri math, Haveri. Looking at them Kumara Yogi says, "My dear Desika murtiji, try to cure disease and ill health by means of Yoga. It is the Dharma of Shivayogis. Doctor's cannot help in this respect. Looking at the existing conditions of the society my heart plungs into illness. Intentional activities are going on freely. In the society there are no forces to condemn such ill activities. Many behave foolishly and with bad intentions. Such people opine that Basava, Allama, Channabasava and their associates are not Pramathas. So-called philosophers and thinkers are keeping dumb. Though they have ability and knowledge, they do not oppose such activities. Such people do not come out even though they are invited. Standing behind the curtain, they are in the habit of disturbing the quietness of the society. Oh! Swamiji, you enjoy the blessings of Lord Shiva. Take courage and oppose such activities for the shake of Dharma. Pierce with spiritual power all evils and veils of ignorance and thus protect the society". It sounds noble for the ears of Basavaling Desika of Navalagunda.

By this time, Jagadguru of Chitradurga comes to Haveri. Looking at the Jagadguru, Kumara Yogi says, "As promised before, you work hard for the protection and upliftment of the society, life of people and their culture".

For that Chitradurga Swamiji asks, "How are you, Shivayogi?" For that Kumara Yogi questions, "why do you think of me and my well being. Think of the society and its existence".

Realizing the love and affection of Kumara Yogi towards the society, tear drops flow from the eyes of Chitradurga Swamiji, and His Holiness says, "Kumara Swamiji, there is nobody in the contemporary society who thinks like you. You are the only hope for present and future. The mankind will be waiting for the incarnation of noble soul like you".

Kumara Yogi was more worried for the society and people than the physical conditions of his body. More the Swamiji thinks, higher the temperature, as the time of Yogi being one with Ishtalinga comes closer. All expressed their sorrow and the whole society plunged into sadness.

The Yogi was following to the goal of those that are passing on beyond.

All think about the further activities and rituals to be followed. Some think of making Kriyasamadhi of Yogi at Haveri. Some think of it at Hanagal. Others say that Shivayoga Mandira is a fit place for the Kriyasamadhi of Kumara Yogi. When asked, Yogi told them that he wanted to be buried at Shivayoga Mandira. Kumara Yogi says, "I have lived for Shivayoga Mandira, hence I desire to become one with the soil of that place, God blesses me to keep my pulses alive until I reach Shivayoga Mandira, my home".

Kumara Yogi was blessed with "will power" Jagadguru of Chitradurga advises Channabasava Shetti to make all arrangements for leading Kumara Yogi to Shivayoga Mandira the messages were sent to all the Guru Virktas, Desikas, Sadhaks and the leading persons of all the communities. Yogi was led carefully to Shivayoga Mandira. All others followed the path. People from Haveri, Hanagal, Ranebennur and other parts of the area travelled by train and reached Shivayoga Mandira.

Shivayoga Mandira was crowded with Guru Viraktas devotees from all parts of Karanataka, Andra and Maharashtra. KumaraYogi was helped to take bath, to perform Linga Puja, to offer Arpana and Anubhava. By that time Yogi feels as if he was on the edge of his life and calls all those who have been serving since long in Shivayoga Mandira.

Desikas, Sadakas, Vatus and serving staff of Yogamandira kept quiet to listen to the last words of Kumara Yogi. Kumara Yogi says, "Oh! Niranjan Desikas, you are all my poshakas. For external mistakes, you are held responsibale, and for my internal mistakes I'm held responsible". After this advice the Yogi uttered his last words, "My society, my society, I will have incarnation to serve the society again."

People come to Shivayoga Mandira from all parts of south India. In the presence of Guru Viraktas Desikas, Sadhakas, Vatus and Shivayogis and people of all ages Kriyasamadhi of Kumara Yogi completes in it self. Yogi was folded in the tides of time.

This is the purana of great mystic Yogi, brave Yogi of very high order who led life in accordance with Ashtvarna and Satsthala. After being a Sharana, Yogi merged in to the Delight. The world calls him Mahajangama, Guru, Yogi. His Holiness sacrificed his whole life for the sevice of Veerashaivisim and the whole society.

Those who read this purana with reverences and devotions
succeed in getting the love of Lord, Almighty Shiva.

Bearing the blessings of Balashashidhara, this purana of Hanagal
Kumara Yogi has been completed in the Shlivahana Shaka 1866,
Tarana Nama Samvastara, Vijaya Dashami on Wednesday by
Chennakavi.

Bhadrum, Shubhum, Mangalam.
Shanti, Shanti, Shantirastu.

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About the Translator and Author

M. A. Hirevadeyar, M.A.B.Ed. E.T.C (CIEFL) Hyderabad

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ಧಾರವಾಡ ಜಿಲ್ಲೆಯ ರಾಣೇಬೆನ್ನೂರು ತಾಲೂಕಿನ ಜೋಯಿಸರ ಹರಳಳ್ಳಿಯಲ್ಲಿ ಹಾಲಯ್ಯನಾಗಿ ಜನಿಸಿ, ಕನ್ನಡನಾಡಿನ ಚರಿತ್ರೆಯಲ್ಲಿ 'ಕಾರಣಿಕ', 'ಯುಗಪುರುಷ', 'ಸಮಗ್ರಸಮಾಜೋದ್ಧಾರಕ'ನಾಗಿ ವಿಸ್ತಾರಗೊಳ್ಳುವುದು ಶ್ರೀ ಹಾನಗಲ್ಲ ಕುಮಾರಮಹಾಸ್ವಾಮಿಗಳಿಗೆ ಹೇಗೆ ಸಾಧ್ಯವಾಯಿತು ?!

ವ್ಯಕ್ತಿಯಾಗಿರದೇ ತತ್ತ್ವವಾಗಿ ಬೆಳೆಯುವ, ಅನುಭವಗಳನ್ನು ಹಾಗೆ ಬಿಡದೇ ಪಾಠವಾಗಿಸಿಕೊಳ್ಳುವ, ಕಷ್ಟ-ಸಮಸ್ಯೆಗಳನ್ನು ಪರಿಹಾರಗಳಾಗಿ ಪರಿವರ್ತಿಸುವ, ಲಘುಧೋರಣೆಗಳನ್ನು ಅಗತ್ಯಗಳಾಗಿ ಪೂರೈಸಿಕೊಳ್ಳುವ, ಭಿನ್ನಾಭಿಪ್ರಾಯಗಳನ್ನು ಏಕವಾಗಿಸಿ ಸಾಮೂದಾಯಿಕಗೊಳಿಸುವ, ವ್ಯಕ್ತಿನಿಷ್ಠೆಯ ಮನೋಭಾವವನ್ನು ಸಮಗ್ರದೃಷ್ಟಿಯ ಚಿಂತನೆಯಾಗಿ ಉನ್ನತಗೊಳಿಸುವ, ಬಡತನದ ಹೊಣೆಯನ್ನು ಸಮಾಜದ ಹೆಗಲಿಗೇರಿಸುವ, ದೇಶ ಆಧುನಿಕತೆಯೆಂಬ ಭ್ರಮಾತ್ಮಕವಾದ ವಿಸ್ತೃತಿಯ ದಾಳಿಗೆ ಒಳಗಾಗುತ್ತಿದ್ದಾಗ. ದೇಶೀಪ್ರಜ್ಞೆಯ ಜಾಗೃತಿಯಲ್ಲಿ ಅಭಿಮುಖಿಯಾಗಿಸುವ.....ಹೀಗೆ ಪರಿಮಿತಿಯನ್ನು ವಿಶಾಲಪರಿಧಿಗೆ ಹಿಗ್ಗಿಸುವ ಯಾವುದೇ ವ್ಯಕ್ತಿಗೆ ಸಮಾಜವೇ ಭೂಮಿಕೆಯಾಗಿರುತ್ತದೆ. ಇಂಥ ಸೂತ್ರಗಳನ್ನು ತಮ್ಮ ಬದುಕಿನ ಕರ್ತವ್ಯಕ್ಕೆ ಹೊಂದಿಸಿಕೊಂಡು ಸಮಾಜದ ಋಣ ತೀರಿಸ ಬಯಸಿದವರು; ಹಾನಗಲ್ಲ ಶ್ರೀ ಕುಮಾರ ಮಹಾಸ್ವಾಮಿಗಳು. ಕಳೆದ ೧೯-೨೦ನೇ ಶತಮಾನದಂಥ ಸಂಕ್ರಮಣ ಕಾಲದ ಕ್ಲುಪ್ತ ಸಂದರ್ಭದಲ್ಲಿ ಹಾನಗಲ್ಲ ಶ್ರೀ ಕುಮಾರಮಹಾಸ್ವಾಮಿಗಳು ಒಂದು ಮಠದ ಮಠಾಧಿಪತಿಯಾಗಿಯಷ್ಟೇ ಉಳಿಯದೇ ನಾಡಿನ ಸೃಷ್ಟಾರರೂ, ದೃಷ್ಟಾರರೂ ಆಗಿರುವುದು ಲೋಕದ ಪುಣ್ಯವಾಗಿದೆ!

ತಾನು ಕಲಿಯುತ್ತಲೇ ತನ್ನ ಮುಂದಿದ್ದವರಿಗೆ ಕಲಿಸುತ್ತಾ, ಅರಿಯುವ ಶಿಷ್ಯನಾಗುತ್ತಲೇ ಅರಿತ ಗುರುವಾಗಿ ಬೆಳೆಯುತ್ತ ಸಾಗಿದ್ದು ಅವರ ಬದುಕಿನ ಸತ್ವ ಸಿದ್ಧಾಂತವಾಗಿದೆ.

ಅವರ ಲೋಕೋತ್ತರ ಸಾಧನೆಯು ಹಲವು ರೀತಿಯಲ್ಲಿ ಹಬ್ಬಿದ್ದು, ಅವರನ್ನು ಕುರಿತ ಸಾಹಿತ್ಯ ಸಂಪತ್ತನ್ನು ಪ್ರಕಟಿಸಿ ಅವರನ್ನು ಸ್ಮರಿಸುವ ಪುಣ್ಯ ಇಂದು ನಮ್ಮದಾಗಿದೆ.